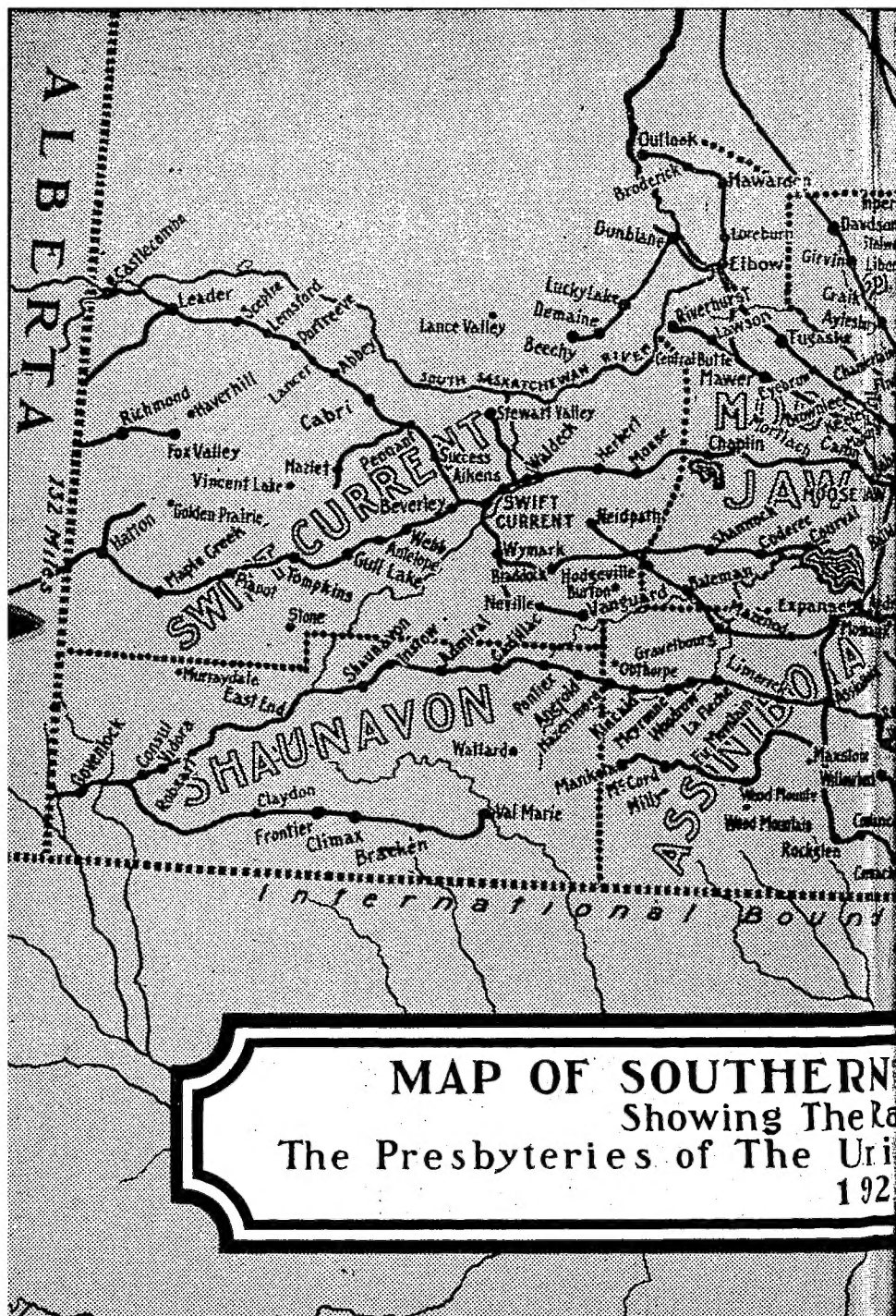


# HISTORY OF MISSIONS IN SOUTHERN SASKATCHEWAN

REV. PETER STRANG, D.D.



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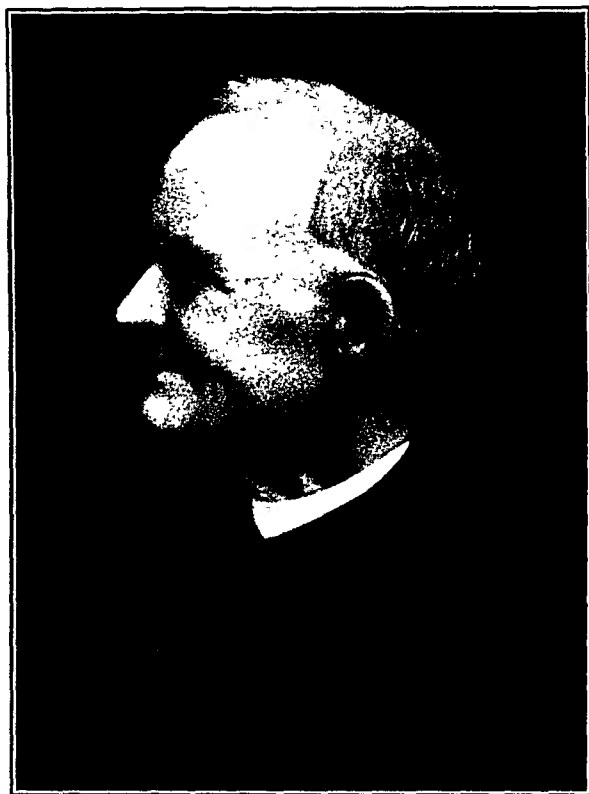
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**HISTORY OF MISSIONS**  
**IN SOUTHERN SASKATCHEWAN**





THE REV. PETER STRANG, D.D.

# HISTORY OF MISSIONS

IN SOUTHERN SASKATCHEWAN

BY

REV. PETER STRANG, D.D.



Price \$1.00

1929  
REV. PETER STRANG, D.D.  
REGINA, SASK.  
CANADA

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## FOREWORD

This is a brief history of the aid-receiving mission fields in Southern Saskatchewan, first of

*The Presbyterian Church* from October 23rd 1911 to June 10th 1925.

Second of

*The United Church* from June 10th 1925 to June 30th 1928.

October 23rd 1911 marks the date we began our work as Presbyterian Superintendent of Home Missions in Southern Saskatchewan.

June 10th 1925 is the date of the organic union of the Methodist, Presbyterian and Congregational Churches of Canada.

June 30th 1928 is the date of our retirement from office.

We shall trace the progress of these aid-receiving fields as they struggled upward to self-support, amid many difficulties, often so great that they could not have kept on, without the help they received from the Home Missions funds.

The self-supporting charges come into view frequently in the story because of their deep interest in these near by fields in need of help. Frequently half of the time of Presbytery meetings was spent either directly or indirectly on Home Missions questions. We have great pleasure in bearing testimony to the deep interest, the

ministers and elders in self-supporting charges, showed in the work of missions at home and abroad.

Keep clearly in mind that it is not an attempt to write a history of all the activities of the church in Southern Saskatchewan, but only of the aid-receiving fields. We are in hopes that it will be interesting to all our readers who believe that the spread of the Gospel will make Canada great, and further, that this volume will make a valuable reference book in which many facts are given that would be difficult to find elsewhere. There were forty-six self-supporting charges in Southern Saskatchewan in 1911, but when the minimum salaries of ministers in self-supporting charges were increased and owing to partial failure of crops in 1914, ten of these forty-six were unable to meet their obligations, and in consequence became augmented for a short time. We therefore, briefly relate their history during this period. There were sixteen other self-supporting fields of these forty-six, that entered some form of local union, previous to 1925. We make a statement regarding them; so that there were only twenty of them, in which no changes in standing occurred from 1911 to 1925 and which therefore, are not reviewed in this historical sketch.

We have discussed a number of subjects, other than missions in this volume, but they all have had a very important bearing on the progress of our aid-receiving fields, and because of this we have dealt with them.

MARCH 1st, 1929.

PETER STRANG.

## PREFACE

We are publishing this book to preserve in a convenient form, some of the important facts of the pioneer days in establishing our church work in Southern Saskatchewan.

We should like all who read the book to get clearly in their minds the very great help which the Home Mission grants were to struggling mission fields. Many of them are now strong self-supporting congregations. The missionaries who served, and the congregations who were helped, will read with interest the record of some of their doings.

We are deeply indebted to Rev. F. C. Stephenson, M.D. for seeing the manuscript through the press and in planning for the sale of the book.

(Sgd.) PETER STRANG





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## CHAPTER I

### INTRODUCTION

On the thirtieth day of August 1812, the first band of Selkirk settlers from Scotland arrived on the banks of the Red River near what is now the site of the City of Winnipeg. Lord Selkirk visited them in 1817 and promised them a Presbyterian minister, but he died soon after of ill health, in the south of France and before he was able to secure for them a minister of the Presbyterian Church of Scotland, who would teach them of God and his Law, and of Christ and salvation from sin through Him. It was not until 1851, thirty four years later—and after repeated requests,—that this promise was fulfilled, when Rev. Dr Burns, professor at Knox College, sent them Rev. Dr. John Black. He began his great work amongst them in 1851. Three hundred people gathered at Kildonan manse on Sunday, September 28, 1851 to hear the first sermon preached by a Presbyterian minister in Rupert's Land. He was an eloquent preacher and the work of Christ prospered under his ministry. The people built in the heart of the settlement a church at Kildonan, which was opened in 1853.

It was not long before hordes of settlers came in quest of fortune and adventure and established communities in the vicinity of *these* settlers as far west as Portage la Prairie, and so there were other thriving congregations started in the towns and villages, and ministers were urgently needed for these new groups. The call went

## 2 MISSIONS IN SOUTH. SASKATCHEWAN

out for ministers and ever more ministers, but they were exceedingly difficult to find. In 1871 Rev. Dr. George Bryce reached Winnipeg, which had then a population of 2500 people to lay the foundation of Manitoba College. The first college building was near Kildonan church. It was built of logs and covered with clapboards. Winnipeg, however, was growing so rapidly that it was found necessary to move the College to Winnipeg. Rev. Dr. Thomas Hart followed Dr. Bryce in 1872. Rev. Dr. John M. King came in 1883 and Rev. Dr. A. B. Baird came in 1887 and these distinguished teachers established Manitoba College so splendidly, that it became an important factor in the higher education of Western Canada.

Rev. Dr. James Robertson was called to Knox church, Winnipeg, in 1874 and seven years later, in 1881, he was appointed, by the Assembly of the Presbyterian Church, Superintendent of Home Missions for Western Canada.

It was in this same year, 1881, that the Government of the Dominion of Canada let the contract for the completion of the Canadian Pacific Railway from the Atlantic to the Pacific. That first summer they extended the main line from Portage la Prairie to Oak Lake, and in 1882 built two branches in Southern Manitoba from Winnipeg, one to Carman and the other to Manitou. They also extended their main line to Regina the same year. As a result homesteaders came in large numbers.

Rev. Dr. Robertson had a big task on his hands from the very commencement of his great work. When he began, there were only 34 missionaries of the Presbyterian Church between Lake Superior and the Pacific



Ocean. In 1886 these had increased to 125. In 1896 there were 275, and when he died in the beginning of 1902 there were, west of the Great Lakes, 108 self supporting charges, 37 augmented charges and 217 mission fields,—in all 362.

The Assembly, in 1902, appointed two superintendents to carry on the work that had grown so enormously under Dr. Robertson, viz. Rev. Dr. J. C. Herdman for Alberta and British Columbia, and Rev. Dr. J. A. Carmichael for Saskatchewan and Manitoba. When Dr. Carmichael began his work there were in his two provinces 70 self supporting charges, 23 augmented charges and one hundred and thirty four mission fields. When he died in November 1911 there were 168 self supporting charges, 43 augmented charges and 357 mission fields.

A *self supporting* charge is a group of congregations. It may have one or two or three congregations, where a called minister preaches, and receives the whole of his salary from the people of his congregation or congregations. An augmented charge has a called minister, but he receives only that part of his salary which the people are able to pay and the rest is paid out of the Home Mission funds of the church. A mission field is a group of congregations ministered to by an ordained minister, a catechist or a student. He usually receives part of his salary from the Home Mission funds.

It is necessary at this stage to enquire why all this rapid increase in our missionary work in Western Canada, during Dr. Carmichael's period of service. The answer is quite easy. The Federal Government of Canada instituted an exceedingly vigorous immigration

#### 4 MISSIONS IN SOUTH. SASKATCHEWAN

policy during the closing years of last century and for the first thirteen years of the present century. The people of continental Europe, Great Britain, Ireland and the United States came, in ever increasing numbers, so that by the year 1913, as many as 400,000 people, were coming annually into Canada. Many of those who came to Saskatchewan, located on homesteads. It became necessary therefore to build railways and erect schools to supply the needs of these new comers, and so it became necessary also for the churches to follow up these new comers with the preaching of the gospel. The population of Saskatchewan in 1901 was only 91,279. In 1911 it had increased to 492,432, so that at the time of Dr. Carmichael's death, Saskatchewan had almost half a million people.

The Assembly at Edmonton in 1912, upon the advice of the Home Mission Committee, decided to give closer supervision to our Home Mission work and appointed ten Superintendents of Missions, of whom nine were appointed to the Western section of the church, and three of these were appointed to Saskatchewan, Rev. Dr. Colin G. Young for Northern Saskatchewan, Rev. M. F. Munro for Central Saskatchewan, and Rev. Dr. Peter Strang for Southern Saskatchewan. We were appointed the fall before by the Home Mission Committee executive, until the Assembly met in June 1912. At that time Southern Saskatchewan had 46 self supporting charges, 15 augmented charges and 107 mission fields. The territory consisted of the seven Presbyteries of Abernethy, Qu'Appelle, Arcola, Weyburn, Regina and Swift Current. In 1913 the Prebytery of Regina was divided and became the Presbyteries of Regina and Moose Jaw.

And in 1918 the Presbyteries of Weyburn and Swift Current were divided, and became the Presbyteries of Weyburn, Assiniboia and Swift Current.

It should be noted here that from 1912 to 1916 while Rev. M. F. Munro was Superintendent of Missions for Central Saskatchewan, that the Presbyteries of Abernethy, Qu'Appelle and Arcola were transferred to Central Saskatchewan, and at the close of his work, Dr. Young and Dr. Strang were assigned his territory between them, and these three Presbyteries again became a part of Southern Saskatchewan.

There were therefore nine Presbyteries in Southern Saskatchewan by 1918, viz., Abernethy, Qu'Appelle, Arcola, Alameda, Weyburn, Assiniboia, Regina, Moose Jaw and Swift Current.

It is important at the commencement of this historical sketch of missionary work in Southern Saskatchewan to set down some particulars of the District, and the conditions, that obtained in it, at the time we began our work there on October 23rd 1911.

It extended from Manitoba on the east to Alberta on the west, a distance of three hundred and ninety one miles. The southern limit was the international boundary line between the United States and Canada, and the northern boundary was an irregular line along the South Saskatchewan River from Alberta to the east side of range eight, west of the third meridian, then northward across this river, taking in the five mission fields of Lance Valley, Demaine, Lucky Lake, Dumblane and Finnish Mission, thence eastward to Hawarden, Davidson and Nokomis and down the Grand Trunk Pacific main line to the Manitoba boundary at Welby. (This

## 6 MISSIONS IN SOUTH. SASKATCHEWAN

line of railway is now a part of the Canadian National System.)

This territory contains thirty six million acres of land, one fourth of which is almost entirely level, very fertile and very heavy soil. One half is fine rolling prairie, admirably adapted to the production of large quantities of grain. The remaining quarter is hilly and some of it has a good many stones. Some day the bulk of this stony land will be cleaned up, and will be producing crops of grain. Ten per cent of the eastern half of this extensive area is covered with small timber and light scrub, but nearly all the western half is a great area of prairie land. You can drive for hundreds of miles over it and not find a switch big enough to lash a lazy horse, excepting what is being grown here and there in groves, which the farmers are cultivating in the vicinity of their buildings for wind breaks. There are a few strips of sandy soil making up about five per cent of the whole in the western half, too light for the production of grain, excepting in seasons, when there is a superabundance of moisture, and this is not at all frequent. There are two ranges of hills, the one is known as the Dirt Hills extending from the South Saskatchewan river west of Moose Jaw city, and running south-eastward to the United States boundary. The other is Cypress Hills and is near the western boundary of the Province and lies south of Maple Creek. It comprises about four thousand square miles of territory. There are some benches of very fine land in this Cypress Hills area, these are being cultivated. Part of the Dirt Hills is also being cultivated.

The population of this territory in 1911 was about two hundred and fifty thousand. It is now almost half a

million. Three-fifths of the population were Anglo-Saxons who came from the eastern Provinces of Canada, from the United States and a few from Great Britain and Ireland. The other two-fifths were non-Anglo-Saxons, Germans, Scandinavians, French, Austrians, Russians, Hungarians and a few of other nationalities. The Anglo-Saxons were ministered to chiefly, by the Presbyterian Church, the Methodist, the Anglican, the Baptist and a number of other denominations. The non-Anglo-Saxons were mostly Roman Catholics, Lutherans, Menonites and Greek Church. By the Dominion Census of 1911 there were in Southern Saskatchewan 48,282 Presbyterians, 45,046 Roman Catholics, 39,162 Methodists, 37,671 Anglicans, 28,073 Lutherans, 7,200 Menonites and 9,185 Baptists.

The history, we have set out to write then, is a history of the aid-receiving fields of the Presbyterian Church in Southern Saskatchewan from 1911 to June 10, 1925 when union of the Methodist Church, seventy per cent of the Presbyterian Church and fifty three of the sixty congregations of the Congregational Churches, was consummated in Canada, and then a history of the aid-receiving congregations of the United Church of Canada in Southern Saskatchewan from June 10, 1925 to June 30, 1928, the date of our retirement as Superintendent of Missions.

It will be noted that we are not attempting to write the history of the Methodist Church from 1911 to 1925; although the work of the two churches was very closely identified during this period through our negotiations to eliminate overlapping. We shall leave this task to

## 8 MISSIONS IN SOUTH. SASKATCHEWAN

some Methodist historian who will have an equally interesting story to tell.

The task assigned the Superintendents of Missions by the Assembly was "the oversight and visitation of all mission fields and augmented charges; the assisting of missionaries; and inducing the people in the mission fields to fulfil their financial obligations".

In 1911 there were 46 self supporting charges, 15 augmented charges and 107 mission fields in Southern Saskatchewan.

### ADVANCES IN SALARIES

The salaries of ordained called married ministers in 1911 were \$950.00 and a manse.

These were increased to \$1200.00 in 1912.

and to \$1500.00 in 1919.

and to \$1800.00 in 1921.

and with a manse additional in each case.

The salaries of students in 1912 were \$10.00 a week for class A, and \$8.00 a week for class B. with board and driving outfit additional, also free transportation to and from their fields with an allowance for travelling expenses.

Students salaries were increased to \$13.00 per week in 1919, and to \$15.00 per week in 1922 with the same additions as above.

The salaries of the other classes of workers were correspondingly increased during this period.

If a line be drawn north and south, just west of the city of Moose Jaw, it would divide Southern Saskatchewan into almost two equal parts. In 1911, the eastern half was well supplied with railways, much of the land was

under cultivation, and many of the farmers had fairly good buildings. The towns were, in many cases, as large as they are to-day. Our church was well organized. Most of the forty six self supporting charges were in this territory and the three cities of Regina, Moose Jaw and Weyburn were also in this eastern half. The city of Swift Current was in the western half. The western half was mostly one great Home Mission area with very limited railway facilities. The main line of the C. P. R. passed through the northern part of it. The C. P. R. Outlook railway line was built to the South Saskatchewan river and there were two short branches constructed from Swift Current, the one to Cabri and the other to Vanguard, but neither of them was yet in operation.

The homesteaders in most of this area therefore had to make long tiresome trips for supplies in those days, in some cases as much as one hundred miles and in a few cases farther. Some of the farmers who had a little grain to sell hauled it to market with oxen and horses the same distance.

## Correction

1907-08

Rev. T. R. Scott, B.A.

1908-09

Rev. Thos. McAfee

The Moderators of the Synod of Saskatchewan from its organization in 1906 to 1925 were—

1906—07—Rev. John Leishman, D. D.

1907—08—Rev. Thos. McAfee.

1909—10—Rev. J. G. McKecknie, B.A.

1910—11—Rev. Colin G. Young, D.D.

1911—12—Rev. James Fraser.

1912—13—Rev. Stewart Acheson, M.A.

1913—14—Rev. Andrew Henderson, D.D.

1914—15—Rev. D.J. Scott.

1915—16—Rev. A. W. McIntosh, B.D.

1916—17—Rev. John Ferry, D.D.

1917—18—Rev. M. A. MacKinnon, D.D.

1918—19—Rev. H. D. Leitch.

1919—20—Rev. D. Oliver.

1920—21—Rev. S. P. Rondeau, Ph.B.

1921—22—Rev. R. J. Russell.

1922—23—Rev. R. C. Pollock.

1923—24—Rev. Wylie Clark, D.D.

1924—25—Rev. Peter Strang, D.D.



## CHAPTER III

### TOURS IN SOUTHERN SASKATCHEWAN DURING THE WINTER OF 1911-12

We spent most of our time during the first winter visiting mission fields located along the railway lines in operation in our territory. We wrote the story up at that time. We have pleasure in reproducing it here.

#### HOME MISSIONS IN ALAMEDA PRESBYTERY

"Our territory includes the seven Presbyteries of Abernethy, Qu'Appelle, Arcola, Alameda, Weyburn, Regina, and Swift Current and extends across the province of Saskatchewan 391 miles from east to west, and from the international boundary line on the south to an irregular line on the north running through a point about mid-way between Regina and Saskatoon, and has an area of about 56,250 square miles.

"After visiting Sedley and Avonhurst mission fields in Regina Presbytery, while our household goods were being transferred from Virden to Regina, we preached at the opening of Orangeville Presbyterian Church, ten miles north of Moosomin, which was the out-station of Rev. D. Oliver's charge. We then travelled to the south-eastern corner of Saskatchewan and began work in Alameda Presbytery, in the mission field of Gainsboro,

## 12 MISSIONS IN SOUTH. SASKATCHEWAN

where Mr. J. M. Fraser is doing earnest and conscientious work. We conducted our first service in this Presbytery in Winlaw church, ten miles south of Gainsboro. This church was erected in 1886. There is a session here and a Sunday School with one of the elders as superintendent, in which our lesson helps are used and the Shorter Catechism taught. Rev. J. M. Wallace of Carnduff accompanied us, and we dispensed the communion to about twenty communicants. Two were received on profession of faith. The people here are Canadian, and Scotch. We conducted an evening service in Gainsboro. This town has a population of about two hundred and fifty and has three churches, English, Methodist and Presbyterian, all struggling for an existence. The Presbyterians have a fine church and manse. We spent two days here getting their finances in better shape—secured a weekly subscription list, re-organized the Ladies' Aid, and got a treasurer appointed.

"It is important to remember that thirty per cent of the crop is still to thresh in southern Saskatchewan, and that the most of this is in stook or on the ground, and that a large percentage of what has been saved has been damaged by frost and rain. The gross proceeds of the part threshed will, on an average, net the farmers about ten dollars per acre, but the expense of threshing was in most cases great, owing to the wet and stormy weather in September and October. It has been a disappointing year to the farmers, and this means it has been a disappointing one for almost every line of business. The churches have suffered in consequence along with the rest. However, most of the congregations are, in spite of this, making an earnest effort to meet their

obligations for running expenses, and to raise the \$45,000 allotted to Saskatchewan Synod for budget.

"We went from Gainsboro to Alameda, a town on the Estevan line of the C.P.R. of about three hundred. Rev. Dr. R. Garside is here. He is the poet preacher of the Presbytery, and is rendering our church excellent service at this point and at Frobisher. We spent a delightful evening with Mr. and Mrs. Garside at the manse after our meeting in the church. Next day we drove in a storm, twenty two miles to visit the Dalesboro mission. This field is entirely rural and lies between Alameda and Manor. Rev. John and Mrs. O'Brien are here, and they are serving in one of the hard places. His two stations are far apart and the farm house in which they live is a long distance from either church in which he preaches. The field is loyal to the minister and his wife, both of whom are devoted to their work, he as a preacher and pastor, she as Sunday School teacher. *He* came from Dublin and *she* from Cork, and it is needless to say they would receive a warm welcome anywhere from a group of Irish folk.

"The same week we visited Glen Ewen. Mr. W. W. Edwards, a young Welshman, is the missionary at this point. He preaches here and at Hope, eleven miles south. Each station pays \$6.75 a week to the salary. Glen Ewen was badly in arrears through no fault of the student, who is an earnest and attractive preacher. We spent Saturday with the treasurer soliciting subscriptions towards the arrears, and succeeded in getting most of the money in sight, and at the same time we got a subscription list for 1912 for both running expenses and missions. They are adopting the duplex envelopes.

## 14 MISSIONS IN SOUTH. SASKATCHEWAN

A number of families have left the congregation during the past two years, so that those remaining are finding it hard to finance. We also reorganized the Ladies' Aid.

"We spent Sunday in Estevan with Rev. B. Glover, convener of Home Missions for the Alameda Presbytery. He has the work of his Presbytery well in hand, and is making a vigorous effort to get Alameda Presbytery to pay its share of the \$45,000 for budget. We conducted anniversary services, and in spite of the stormy weather had fine audiences, especially at night. Mr. Glover has been here for five years, and his influence is being felt in the town outside of his own congregation, in civic and educational reform. He gave us a fine insight into the Home Mission work of his Presbytery. A pleasant time was spent at the manse.

"Monday night found us at Macoun on the Soo line of railway, a town of about two hundred. Two-thirds of the population of the town and district are from the United States. Rev. F. B. Marks and his wife are here. There is a handsome church at this point, and a cozy little manse where Mr. and Mrs. Marks very kindly entertained the superintendent. We had a splendid meeting here. The congregation is well organized. They have a Session and an active board of Management. They are contributing their share to the budget and have adopted the duplex envelope for 1912. The outstation is Ellsworth, which lies twelve miles to the north-east of Macoun. We went from here to Halbrite, our next field, on the same line of railway. Mr. J. R. Parks and his wife are here and are doing good work. There is a fine church at this point and a small one-story manse. There are two out-stations, Deville and Conley. This

## TOURS IN SOUTHERN SASKATCHEWAN 15

field gets a Home Mission grant of \$100 per year. There is a debt of \$500 on the church and \$400 on the manse. The Ladies' Aid is alive and active, and the Sunday School is splendidly organized and contributes liberally to missions.

"There are six vacant mission fields in this Presbytery, Dirt Hills, Knoxville, Roscoe, Viewfield, Romford and Good Water."

### HOME MISSIONS IN WEYBURN PRESBYTERY

"A TRIP WITH THE SUPERINTENDENT IN 1911-12"

Weyburn Presbytery contains two hundred and twenty nine townships and extends from the Soo line of railway to the west side of range seven, west of the third Principal Meridian. The northern boundary of this Presbytery is sixty six miles north of the international boundary and is 156 miles in length. The southern boundary for sixty miles is the Presbytery of Alameda and for ninety six miles farther west is the United States. Eighty townships of this territory are now convenient to railways, the other one hundred and forty nine townships are from fifteen to ninety miles distant. Sixty townships have few homesteaders.

This is due, in part, to their distance from a line of railway and in part to the hilly and broken nature of the land. The Dirt Hills, run from north to south through the centre of this great belt of country. Coal seams of from two feet to eight feet in thickness are to be found near the surface at many points. This has been a great convenience and blessing to the settlers. Fifty per cent

## 16 MISSIONS IN SOUTH. SASKATCHEWAN

of the population in the eastern end is from the United States. The Gravelburg country, at the north-west corner, has a large number of French settlers.

We have in this Presbytery two self-supporting charges, and twenty mission fields, of which six are vacant. Of the fourteen supplied seven have ordained men and seven students or catechists.

We succeeded in visiting half of these occupied fields at the beginning of December by travelling two hundred and sixty five miles by rail and two hundred and ten miles by team.

The first field visited was Khedive where Rev. D. McKeen Reid is at work. He has three stations, Khedive, Crump and Brooking. Khedive is on the Forward branch line of the C. P. R., and thirty one miles from Weyburn. Brooking is fifteen miles distant on the C. N. R. Bengough branch. The Khedive Presbyterian congregation has secured a shack, sixteen by twenty feet, in which to worship for the winter. The services had been previously conducted in a school house a few miles out of town. Mr. Reid had arranged a dinner in their new quarters on the day of our arrival. After dinner and a short address, we assisted in formally organizing the congregation. Trustees were appointed, managers chosen and a treasurer selected. A free church site was promised, by the town site owner, on any corner outside of the business part of the town. The trustees hastened to choose. The congregation adopted the duplex envelopes. Minister and people went home well pleased with the work of the afternoon. We spent a delightful night in the home of Mr. and Mrs. Reid. Mr. Reid has rendered faithful and efficient service in

this district in the work of our church and has lost none of his faith and enthusiasm, although out on the frontier. His wife, who before marriage was superintendent of one of the hospitals of British Columbia, has frequently been a "friend in need" to the pioneers of the community.

Next morning we started with Mr. Reid in a covered cutter to visit his old field of Ogema and Amulet. We held our first meeting at Amulet, fifteen miles distant, in a fine new school house. The missionary is Mr. T. E. Gamble, who is doing his work successfully. The people at this point promised five dollars a week to the missionary's salary and decided to raise it by duplex envelope.

We then hitched up our team and drove to Ogema, ten miles distant, for an evening meeting. The team nearly ran away owing to the neck yoke coming off the tongue while going down hill. We had an exciting time for about three minutes. The cutter upset, but we got the team stopped, and no damage was done to team, harness or rig, and the men escaped unhurt. There is a church at Ogema, built last fall at a cost of one thousand dollars. The congregation borrowed four hundred dollars from the Church and Manse Board, and expects to pay the rest in cash this winter. Ogema will raise eight dollars per week for the missionary's salary and Linden, the third point, will pay two dollars.

Ogema is the end of the railway line now in operation. The steel is laid twenty five miles farther but there is no regular train service yet on this part of the line. The C. P. R. is planning to extend this line one hundred miles during 1912. We started next day—Friday—for Deanton.

## 18 MISSIONS IN SOUTH. SASKATCHEWAN

Mr. A. D. Pringle, the missionary there, (he is no relation to the Klondyke Pringles) drove about sixty miles to meet us. He came in a jumper, of ancient design, which had seen long service, and which had possibly never been nearer paint, than at the front door of a hardware store. The tongue was a poplar pole and bent upward in the middle. The point looked as if it was aiming for the ground about ten feet ahead of the team. We followed that pole for fifty miles and all the way it seemed to be planning, if the neck yoke would only let go for ten seconds, to hoist the missionary and superintendent skyward. This did not happen, and we landed in safety for services on Sunday. We preached at Deanton church in the morning and dispensed the communion. The church was erected in 1910 and the lumber hauled from Moose Jaw, seventy five miles away. It is the most westerly Presbyterian Church in this part of Saskatchewan. No ordained minister had ever preached in it before. The Dominion Government gave this congregation a grant of ten acres of land for a church site, and it is as pretty a piece of prairie as we saw on the trip. Rev. Alex. Mackenzie, who died near here in the summer of 1910, lies buried within a few rods of the church. The grave is well cared for. It was a sad and lonely trip that his wife and five children made after the funeral, in the care of kind friends, to the nearest railway station seventy five miles away.

In the afternoon, we drove to Leeville school where we conducted services, and baptized and received into communion one of the councillors of the district. We then drove twelve miles to Gray's where we preached to a crowded house, received two on profession of faith and



dispensed the communion. The day was very fine and we thoroughly enjoyed the work.

Mr. Pringle has been in this district for four years and has given splendid and heroic service. One winter he supplied several fields, preaching in them in turn, and covering an area with a circumference of about two hundred miles. He is held in high esteem in the community, both as a man and as a preacher.

Next morning we drove west to Section 12, Township 8, Range 2, west of the third meridian, called on a sick woman and child, borrowed another jumper, and started back to Ogema by way of Viceroy. We spent that night in a sod house very comfortably with a family of nine. We passed by a coal mine the next morning where fifteen teams were waiting to be loaded with coal. We landed at Viceroy shortly after dinner. Here we said good-bye to Mr. Pringle. He had been driving us for four days and a half, and if he has as happy recollections of the trip as we have, the winter will pass for him the brighter that we met.

Viceroy was in the process of the making, twenty six buildings were either up, or in the course of erection, sixty men were at work. We secured a place for services and Mr. L. Morris has since gone in there to preach. We got a bed in a store and rode the last twenty four miles into Ogema the next forenoon sitting on a plank, on a pair of bob-sleighs, and enjoyed the journey.

On this trip we passed by six vacant mission fields and gathered information for the establishing of four new ones next summer.

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We then came back to the Soo line of railway and went up to McTaggart. Rev. Geo. Shearer, the missionary here, supplies two other points, Waverley and Prairie View. The field is self-supporting. Mc Taggart raises three hundred and forty dollars per annum, Waverley one hundred and seventy dollars, and Prairie View three hundred and forty dollars. There is no debt on their church and only about one hundred and forty on the manse. Mr. Shearer has been a year on this field and came from Khedive here. Mr. and Mrs. Shearer are another couple to whom the Presbyterian Church is deeply indebted for their faithful, wise and self sacrificing services in Weyburn Presbytery. The field is making an earnest effort to pay the minister monthly. All our church treasurers should follow the same plan. Lang is also on the Soo Line. It has one out-station, Crocus Plains, which is eight miles to the north-east of Lang. The missionary is Mr. Hugh Armstrong, who has been in the field for two years and is much beloved by his people. The Home Mission grant is two dollars a week. There is a debt on the church at Lang of twelve hundred dollars. The congregation is meeting the payments as they come due. A new manse was built last fall at a cost of one thousand four hundred and fifty dollars, which is a credit to the congregation. The Ladies' Aid is a busy organization here. There is a Sunday School at Lang but none at Crocus Plains.

We next visited Ceylon on the C.N.R. line of railway south of Khedive and about fifteen miles distant. Our church has done mission work for about six years in this district. When the town started up last spring the Methodist church sent in a student. Both men worked

for the summer and preached to struggling congregations. Last fall the people of the community met and decided to establish a union cause and asked both denominations to stay out. They advertised for a minister and got several applications. They invited one of our ministers in the Synod of Manitoba to preach, with a view to a call, on the last Sunday of December. They have a church membership of about fifty in the district. Most of the people view the plan favorably. The salary they propose to offer is one thousand two hundred dollars. The basis of doctrine they have adopted is the twenty articles of the proposed Basis of Union of the Methodist, Congregational and Presbyterian churches. They have a chairman, treasurer and board of trustees. They are planning to admit to membership from any denomination, and to allow them to retain connection with the denomination with which they were associated. They think of handing over their property, if they should build a church, to the United Church, if the union be consummated. These Union churches are being established in a number of places in the West and the plan is under discussion in others.

Rev. W. J. McQuarrie of Yellow Grass is Home Mission Convener in this Presbytery. He has been over most of the ground, and knows the needs of the district. He is earnest and energetic in the discharge of his duties as convener. This means that he spends several hours every month giving instructions to missionaries, hearing complaints, adjusting difficulties, making reports, paying out Home Mission funds to missionaries, and planning for the future.

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### HOME MISSIONS IN ARCOLA PRESBYTERY FIELDS VISITED DURING THE WINTER OF 1911-12

The first field we visited in this Presbytery was Manor, It had at that time a population of about 300, and 50 families belonging to the Presbyterian Church. They had a fine brick church and a debt of only \$1100.00 on it. This field was augmented. They were paying their congregational expenses by weekly offerings and contributed quarterly to budget. Rev. J. G. Anderson, the minister in charge, was doing good work. He was also Home Mission Convener for the Presbytery of Arcola.

The other augmented charge in the Presbytery is Redvers which is at the present time supplied by Mr. Henry Wallace, a young Irish student, who came to the West last spring. Redvers is anxious to get settled. There is one out-station, Annandale. The congregation is offering one thousand dollars for a minister and will build a manse in the spring. The people were enthusiastic at our meeting on Monday. They passed a resolution asking the session to invite one of our ministers to come to Redvers to preach for three months with a view to a call, at a salary of one hundred dollars a month. There are morning and evening services here.

There are four ordained mission fields in this Presbytery. The first, Fillmore, has two other stations, Creelman and Crieff. Crieff is in the country nine miles east of Creelman. This field is very ably managed by Rev. James Scobie, who graduated from Manitoba College last spring. The people contribute the minister's salary monthly. The central treasurer, Mr. Frank Yeo,

is a live man, who attends to his duties. There are churches at Fillmore and Creelman. The people meet in a school house at Crieff. The minister had four weddings, the week we visited the field, so Mrs. Scobie was smiling. This field should be self-supporting in the spring.

The Stoughton Mission Field has two stations, Stoughton and Heward. Stoughton contributes four hundred and fifty dollars and Heward four hundred dollars to the minister's salary. There is a very fine manse at Stoughton where Rev. C. N. Paddon and his family reside, and where we were most kindly entertained.

Mr. Paddon is a busy man. In addition to preaching to, and visiting his own people, he has charge of a five station mission field known as Ossa and Melrose, which is now vacant. Three of these stations are on the north of the railway line, and the other two are on the south side. The Presbytery is considering the advisability of associating the three on the north with Heward, and the two on the south with Stoughton.

The Kisbey field has four out stations, Maitland, Warmley, Weirhill and Morrisview, Rev. John M. Ferry has gone in to take charge. The field has been vacant since October. Mr. Ferry has rendered great service in the west for twenty three years and we feel sure that under his able management Kisbey will improve. The people are beginning already to plan for a manse.

Tyvan is the most north-westerly mission in the Presbytery. There are two out stations, Latham and Hooverville. There is a fine church at Tyvan but no manse. The country around Tyvan is good and the

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farmers prosperous. Mr. J. S. Haggett has been here since May, 1910; his Sunday services are well attended. He came to us from the Congregational church of England and is a fine preacher.

There is a debt of fourteen hundred dollars on the church, and the treasurers hope to pay the salary yet due in a few weeks. All our mission fields should strive to pay their share of the minister's salary monthly, and this could be done if people would adopt the weekly offering plan. Many of them are doing this.

There are also four student fields in the Presbytery. Froude with Griffin and Black Heath, gets a Home Mission grant of five dollars per week. The missionary here is Mr. Hill Hamilton, who came out from Ireland two years ago and he is doing good work in a hard place. He lives at Griffin and has his Sunday morning service there, with an average attendance of twelve; the afternoon service at Froude with an attendance of twenty, and an evening attendance of about twenty five at Black Heath.

Willmar is on the Brandon Lampman section of the C. N. R., and lies south of Arcola. Union and Idle Wild are associated with it. Willmar, with an attendance of thirty, pays to salary one hundred and eighty dollars a year. Union, with an attendance of twenty five, pays to salary one hundred and forty dollars a year, and Idle Wild with an attendance of twenty pays eighty dollars a year. We hope that their Irish missionary, Mr. John M. White, who is a gifted speaker, will stir them up to do greater things for the future. The Home Mission grant is five dollars per week. No churches are yet built on this field. The student is preparing for matriculation

in Saskatchewan University during the week at Arcola High School.

There are summer Sunday Schools at Willmar and Union. Mr. White is introducing the duplex envelopes on his field for 1912.

Mair, with which are associated Hutton and Yale, lies north of Redvers on the C. N. R. and is now vacant.

#### HOME MISSIONS IN QU'APPELLE PRESBYTERY

##### "A TRIP WITH THE SUPERINTENDENT IN 1911-12"

"Qu'Appelle Presbytery is the second smallest Presbytery in our territory, but has the largest number of self-supporting charges in proportion to its size of any Presbytery in the Synod.

"The mission fields are, Maryfield, Kelso, Glenavon, Sunny South, Hillesden and Weldon. It was one of the first directly homesteaded in what is now the province of Saskatchewan, and by settlers possessed of energy and courage, and many of whom had the love of God in their hearts. In addition to this many of the mission fields, that were established in this Presbytery, by the Presbyterian Church in the early eighties, had for their ministers men of fine preaching power, who helped to lay the foundations of the Kingdom of God in truth and righteousness. One of the finest arguments that we have for the success of Home Missions, is the map of a Presbytery like Qu'Appelle, which has dotted all over the older parts of it, self-supporting charges, every one of which was once a struggling mission field. The seven mission fields still left in the Presbytery need some

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further help. Six of them are along the branch lines of railways above mentioned. We visited four of these fields in the beginning of February.

"Maryfield is situated on both lines of railway and has a union station. Our missionary here is Mr. H. Cox. He has high hopes, that he will be able to make Maryfield and associate stations self-supporting, as he did at Kennedy. He is a first class man. The out stations are Rossetti and Hillcrest. Rossetti is sixteen miles west of Maryfield. Hillcrest is five miles south-east, but it is closed for the winter. The average attendance at Sabbath services at Maryfield is fifty and at Rossetti twenty. There are twelve Presbyterian families at Maryfield and thirteen at Rossetti. We have no church property on this field yet. Maryfield may build a church next fall. Forty per cent of the population is from the British Isles, thirty per cent from the United States, twenty five per cent are Canadians and five per cent of other nationalities. There is a union Sunday School at Maryfield, and a Presbyterian summer school at Rossetti. The Home Mission grant is three dollars per week.

"Kelso has two out stations, Vandura and Wawota. Kelso and Vandura are on the C. N. R. and Wawota on the C. P. R. Kelso has a church worth twelve hundred dollars, and a manse valued at one thousand dollars. There is no church property at the other two points. Our missionary on this field is Mr. F. Christian. The people are well pleased with his fine preaching. The Home Mission Convener for this Presbytery, Rev. John Leishman of Fleming, is continually on the lookout for missionaries who can preach Christ on Sundays and keep



## TOURS IN SOUTHERN SASKATCHEWAN 27

busy, during the week, visiting the people. Mr. Christian is one of this class.

"Glenavon is on the C. N. R. with one station, Baring, on the C. P. R. The other two points, Primrose and Gibson, are rural. The missionary is Rev. Jas. Hamilton, who is planning a trip to Scotland, his native land, this summer. He is therefore giving up his work here in the spring. He has rendered faithful service in the west for thirteen years and is deserving of a holiday. The new church at Glenavon is one result of his patience and energy."

### HOME MISSIONS IN SWIFT CURRENT PRESBYTERY

#### "A TRIP WITH THE SUPERINTENDENT IN 1911-1912"

"The Presbytery of Swift Current extended at that time from the east side of Range eight west of the third Principal Meridian to the western side of the Province of Saskatchewan, a distance of one hundred and thirty five miles, and from north to south from the international boundary line to the South Saskatchewan River, a distance of one hundred and twenty five miles. This includes about four hundred and seventy townships. The main line of the C. P. R. runs from east to west through the northern half of this huge Presbytery. There are also in it two branch lines which run from Swift Current, the one south-east and the other north-west, each about forty miles in length. There are, therefore, in this Presbytery three hundred townships which are from fifteen to seventy five miles from a railway.

Into this tract of land there has been pouring, for the past two years, a very large number of homesteaders,

and our church has been busy following them up with missionaries, as far as our supplies of men would permit. Much has been done. There is much to do yet. There are two self-supporting congregations and twelve mission fields occupied this winter. Ten others are vacant, and the Home Mission convener, Rev. John G. Bitcon, has planned already to open seven new fields next spring. This Presbytery will therefore need seventeen more men than are now at work.

We spent the first Sunday of 1912 at Maple Creek with the Convener. This town has a population of sixteen hundred and is situated two hundred and forty miles west of Regina. It has fine church and school accommodation, a hospital with twenty beds and a staff of four nurses. A system of waterworks has been installed in the town at a cost of one hundred and twenty three thousand dollars. The water is brought eight miles and has a gravitation pressure of one hundred pounds to the square inch.

Mr. Bitcon has a fine congregation and had fair audiences the Sunday that we were with him, although the day was both cold and stormy. He is a busy man with twenty two mission fields to look after in addition to his congregational work. He has a good general knowledge of conditions in the territory included in Swift Current Presbytery. We were very kindly entertained by Mr. and Mrs. Bitcon at the manse.

The first mission field we visited was Tompkins. Tompkins is a small town of about one hundred, on the main line of the C.P.R. and thirty five miles east of Maple Creek. Mr. J. T. Gawthrop has been here for two years. He is a good preacher, and is popular with

his people. There are three other stations—Carmichael, North London and Mitchell's. Thirty families are supplied at these four points. The Home Mission grant is five dollars per week. There is a union Sunday School at Tompkins, but none at the others. The congregations are making an effort to contribute more for the support of the missionary for 1912 than formerly. Tompkins has purchased a church site.

We went from Tompkins to Webb, thirty miles further east. The Presbyterians have a fine manse at this point, worth eighteen hundred dollars, which was built in 1910 and upon which there is still a debt of one thousand dollars. The out stations are Wheat Valley, Prosperous Valley and Velva Valley. About sixty per cent of the population are Americans. Webb has a fine brick school of two rooms which is a credit to the town. Mr. Frank G. Forster is on this field. His splendid preaching power is appreciated here as elsewhere.

Thursday morning brought us the worst blizzard of the season, which raged all day. There is more snow here than farther east and all trains were late.

We went from here to Moose Jaw to attend a meeting of the Board of Directors of the Saskatchewan Residential College for Boys, under the management of the Synod of our church in Saskatchewan. Work has already commenced on the foundation, and it is to be hoped that teaching will begin next fall. The Principal, Rev. Angus A. Graham, and Rev. Alex. McGregor are vigorously directing the canvas for funds. Parents in the Province may well look forward with confidence to having soon, within easy reach a college, where the

moral and religious welfare of their sons will be safeguarded and where instruction will be given equal to that furnished by the best of our High schools.

We spent the next Sunday at Morse. It is situated thirty eight miles east of Swift Current and has a population of five hundred and seventy two. The surrounding district, as well as the town, is developing rapidly. There is a manse here but no church. The people hope to have one before the end of 1912. Rev. M. L. Leitch has charge of our work here. There are two out stations, Wilson's School and Rolling Plains. There are about forty Presbyterian families in the field. We found the people genial and optimistic and deeply interested in the future of our cause. This was due in part to the splendid leadership of their minister. He came to the district two and a half years ago, and has rendered our church good service both in Morse and in a wide area of country round about. The people of Morse subscribed on the Monday six hundred dollars for running expenses for 1912 and one hundred dollars for missions.

We went from here to Gull Lake, which is thirty six miles west of Swift Current. It has a population of about seven hundred. The Presbyterians of the town with one out-station, Earview, have decided to become self-supporting, and are offering twelve hundred dollars and a manse to a minister, who will come and put his heart into his work. There is a fine manse in a good location, but no church yet. The congregation worships in the opera house in town. There is a bright future for our cause in this district, if a suitable man be secured.

The next place visited was Waldeck, forty nine miles east. It is in a good district of rolling prairie.

Cutbank and Bigford, which lie to the south-east, are associated with Waldeck. There are twenty four families and forty four communicants on this field. They pay towards the support of their minister four hundred and sixty eight dollars per year, and get a grant of three dollars per week. The missionary is Mr. James McAuley, who came here from Ireland eighteen months ago. He is a good preacher and a fine personality, so his services are well attended. We met here Mr. Jas. Davidson, the missionary at Glen Bryan which lies thirty miles to the south of Waldeck. He was on his way back from Swift Current, where he had been visiting his wife and child, who are in the hospital. He had just landed a few weeks before, from Ireland to begin work on his field. His courage was good and the future bright with promise when we met him.

The last visit we made was in Swift Current. Rev. M. C. Campbell is here. He has been recently inducted, having gone there from Wapella. He is well situated to render great service to the cause of Christ. The city is growing rapidly. It is a railway centre and there will be much work for him to do. His genial disposition, fine pulpit power and strong common sense will all help to make his influence felt. If our church is going to cope with conditions in this Presbytery it will be necessary to send in a number of our best men in the spring. It is important to remember that there will be a large amount of railway construction carried on next summer both north and south. This means that a large additional number of homesteaders will crowd into this territory and they should be supplied with services."

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### HOME MISSIONS IN REGINA PRESBYTERY

#### "A TRIP WITH THE SUPERINTENDENT IN THE WINTER OF 1911-12"

We spent the first Sunday after our arrival in Regina visiting Sedley and Lajord. These two towns are on the Arcola line of railway about eight miles apart. This field was supplied for the winter by Rev. Joseph McNeil. We have churches in both towns. The grant is \$5.00 per week.

We spent our second Sunday after our arrival in Regina on another mission field in this Presbytery—Avonhurst—thirty miles to the north east. It was then vacant. The third field we visited was Parkbeg, 35 miles west of Moose Jaw on the Main line of the C.P.R. We spent the Sunday there with the missionary Mr. D. Tennant. We preached at Stevenson and Parkbeg school. The drive was 28 miles. The field is aid-receiving with a \$6.00 grant per week. We then went up the Outlook branch of the C.P.R. from Moose Jaw and visited eight mission fields in the Presbytery of Regina. All aid-receiving and all supplied with men for the winter.

1. *Marquis* which has a small church, was supplied by Mr. Wm. A. Polley, a catechist. He was living in a 10x12 ft. shack which he erected at his own expense the fall before. He was doing successful work.
2. *Keeler* is the next mission up this line, where they have a beautiful church 24x32 ft. and a homely little manse with a shanty roof 14x20 ft. in which Mr. and Mrs. Luffman reside. Mr. Luffman is a bright

young Englishman who is popular with the people. He is a fine preacher. There were two outstations, Keelerville and Livingston.

3. *Brownlee* has a manse which was occupied by Rev. J. W. and Mrs. Anderson. Mr. Anderson is a hard-working, genial and successful missionary.
4. *Eyebrow* comes next. This town is named after a nearby hill which is supposed to look like a human eyebrow. We have often looked at the hill, but could never see the resemblance. Eyebrow has a valuable church and a comfortable manse. We saw 100,000 bushels of wheat stored in temporary granaries here. Some of it was hauled thirty and forty miles to market. The farmers were unable to get cars in which to ship it. Our missionary here is Rev. R. J. Spratt whose work is greatly appreciated. He is a very excellent preacher.
5. *Tugaske* is an augmented charge where Rev. Percy Knott is hard at work. He has been a success wherever he has been sent, and is not afraid of hard places. There is a handsome church and manse here.
6. *Elbow* is named from the shape of the South Saskatchewan river at this point. There is no church here, but the people are securing subscriptions for the erection of one next summer. There is a manse in which the missionary, Mr. S. Reynolds and his wife live. We found the people quite enthusiastic over the services which Mr. and Mrs. Reynolds are rendering.
7. *Loreburn* is eight miles to the northwest. Our missionary is Mr. R. J. Williams, who came from

London, England, last fall. He is succeeding well and the people have invited him to continue with them next summer.

8. *Hawarden* and *Strongfield* is the most northerly mission of the Presbytery on this line. It is 97 miles from *Moose Jaw*. Mr. A. S. Nicholson an elder from *Prince Edward Island* is the missionary. He is doing faithful and successful work, and often walks on Sundays between his two preaching stations, which are six miles apart. The congregation at *Hawarden* has a good part of the money subscribed for the erection of a new church, which will be built next summer.

Our first mission field on the C.N.R. north of *Regina* is *Disley*, twenty eight miles up the line. It is now vacant. There is no church but a quaint little manse is located on a beautiful site and big enough for a student. There is a stable for the missionary's horse, and a shed for the buggy a few yards away. There is one outstation, *Calvin-church*, eight miles distant. Another station will be added next summer.

*Bethune* is on the same line of railway and nine miles distant. There is a manse but no church here. The people are mostly Canadians. A large percentage of the people attend church. Rev. Peter Nasmith is missionary. He is an old timer and has rendered faithful and energetic services. He and his wife were on a visit to *Vancouver*, when we visited the field on the 27th of January 1912.

*Findlater*, the next field on this line of railway, is 10 miles distant. It has three stations. The missionary is Mr. S.S. Webster. He has been in the west



sixteen months and is from England. He is succeeding well. The town has fifty people in it. The country surrounding Findlater is rolling and the soil of fair quality.

We have no church property here. There are thirty families belonging to the field.

Girvin is thirty five miles from Findlater. You pass by Craik on the way. Girvin has been associated with Craik until recently. It will be organized in the spring into a new field with one out-station, Ross School, seven miles to the northeast. Girvin station raised nine dollars per week last summer for the missionary.

The Convener of Home Missions for Regina Presbytery is Rev. D. J. Scott of Pense. He is a fine preacher and a faithful pastor; but still finds time to attend to the correspondence of thirty mission fields and he does it with that promptness and accuracy which makes him popular with the people and a real help to the missionaries. In committee meetings he is always able to find, with little difficulty, the information, he has in his possession, on any subject under discussion. He seems to have 'a place for everything and everything in its place.' "

#### HOME MISSIONS IN ABERNETHY PRESBYTERY

##### "A TOUR WITH THE SUPERINTENDENT IN 1911-12".

Abernethy Presbytery extends from the Manitoba boundary to the west side of range 25 west of the 2nd P.M. and therefore is about 175 miles long. It is the shape of a carrot and points towards the south-east. It is 60 miles wide at the west end, and 12 miles at the

east. It extends along both sides of the Kirkella branch of the C.P.R. from Welwyn to Nokomis and along the main line of the G.T.P. (now the C.N.R.) from Nokomis to Welby. The Colonsay branch of the C.P.R. skirts its western end from Craven to Simpson. Most of this Presbytery is therefore well supplied with railway facilities. There are five self-supporting charges, three augmented charges and twelve mission fields in it.

The Mission fields are Esterhazy, Dubuc, Lemberg, Lipton, Cupar, Earl Grey, Bulyea, Govan, Imperial, Nokomis, Kelliher and Hubbard. The last three are on the G.T.P. railway. We succeeded in visiting seven of these before the Presbytery met at Strasbourg on February 20th. 1912.

The Imperial field is on the west side of Last Mountain lake. This lake is fifty miles long and extends south to within twenty five miles of Regina. It is a beautiful sheet of water, from one to two miles wide, upon which launches ply in the summer time. It is likely to become very popular as a summer resort. The land on both sides of the lake is very fine. Imperial, Simpson and Flanderdale make a fine group of stations. There is a new church at Imperial, built last year. Simpson should build next fall, if the crop of 1912 turns out well. The services there are now conducted in the town hall, Rev. John Fletcher is the missionary here. He can always be counted on to do his duty. Sunday schools should be opened at all these stations in the spring.

Nokomis is at the junction of the Kirkella branch of the C.P.R. and the main line of the G.T.P. It has a population of 400 and is 81 miles from Regina and the

the same distance from Saskatoon. A new church was opened here on February 4th, valued at \$3000. There is one out station, Rich Farms. There are 36 families and 35 communicants in the two congregations. The running expenses are raised by envelopes and open collection. We found Mrs. (Rev.) Norris and family here (old friends at Virden), and still deeply interested in church work. This should be a self-supporting charge before long. The missionary is Rev. George Jack.

Govan and Arlington Beach is the next field to the south. There are strong congregations at both places. Govan has a population of 500 and is incorporated. Rev. A. Adamson is here, and he is an earnest and popular preacher. The field becomes self-supporting in April. The church and manse are worth \$7,000. The church is a handsome building and is a credit to minister and people.

Bulyea is 43 miles from Regina and has a population of 100. There are two outstations Stoney Croft and Spayville. The only church property in this field is a manse at Bulyea worth \$800 which is paid for with the exception of \$100. The services at Bulyea are conducted in a hall and in school houses at the other two stations. The missionary is Mr. W. J. Burton. He is active and the people like him. He is doing good work.

Earl Grey and Southey are two towns nine miles apart on the Kirkella Branch of the C.P.R. There is a fine church worth \$3,000 at Earl Grey with a debt on it of \$547. The services are held in the school house at Southey. Southey will be a busy place this spring. The Pearson Land Co. sold a large amount of land to the north of the town, to one hundred American families.

who are bringing two hundred car loads of emigrants' effects with them, and will locate on their land this year. There is no manse. The people should build next fall. Their missionary, Rev. Robt. Rollo, is a fine preacher, whom the people are listening to with deep interest and profit. They should get busy and call him.

Cupar, Dalrymple and Loon Creek form a triangular group of stations. Cupar is on the railway line and has a population of 225. The other two points lie to the south. There is a small church at Cupar upon which there is no debt. The missionary is Mr. H.B. Campbell, a second year University student of Queen's. He is taking his year extramurally. He is from St. John's church, Hamilton. He is bright and alert and is succeeding well. The congregation of Cupar is planning to build a manse. It would be in a very much stronger position if it possessed a home for the minister.

The last field we visited in this Presbytery was Esterhazy and Stockholm. There are a great many settlers, possibly fifty per cent, in these districts from continental Europe, as the names of their towns suggest. The result is that it is more difficult for the English-speaking settlers to secure large audiences and pay for support. There are Presbyterian churches at both places. There is no debt on the one at Esterhazy and \$425 on the Stockholm one. There is also a manse at Esterhazy. The congregations are applying for an ordained man with a view to a call. Esterhazy has been paying \$500 for salary and Stockholm \$100. Joseph Juneke, a Bohemian of the Reform Church, is treasurer at Esterhazy. He is a bright young fellow and able to speak English well.

We visited one of the self-supporting charges in this

Presbytery, Balcarres and Saltoun, where Rev. Robt. McMillan, B.D., has laboured faithfully and successfully for a number of years. He is Clerk of Presbytery and does this work carefully and accurately and with that calm dignity which becomes a Scotchman. We met our old friends, Mr. Angus McKinnon and his wife, there. They showed us great kindness in Killarney, in our student days, and we were delighted to see them again. Mr. McKinnon is one of the elders, and he is as deeply interested as ever in Sunday School work.

The Convener of Home Missions in this Presbytery is Rev. Wm. Bell of Abernethy. He knows the mission fields of his Presbytery like the multiplication table, and talks to even the old men in the congregations under his care, with authority. He has devoted a great deal of time to the mission work of his Presbytery and the church is deeply indebted to him. There are a good many churches and manses standing monuments of his energy and encouragement."

## THE HOMESTEADER

A homesteader is a man who has settled on 160 acres of land, which he has received from the Dominion Government free, and agrees to put up a house and stable on it, and to break up a part of it. He gets a free title to his land, at the end of three years, if he has lived on it six months each year and fulfilled his homestead duties. He is usually able to pre-empt another 160 acres alongside of his homestead, which he can buy at a very low price per acre if paid within a limited time.

If the homesteader had enough of money to put up a comfortable three roomed, one story house and could persuade some sweet tempered girl to marry him, and go with him to his homestead he gets his three years in very happily. If he has to be satisfied with a team of oxen to do his breaking with, he needs lots of patience, but if he is able to start with a team of horses, a cow, some pigs and a few hens, the three years pass very quickly and very pleasantly.

## CHAPTER IV.

### A GREAT TRIP BY TEAM.

*During the summer of 1912, we visited chiefly frontier mission fields.*

"We outfitted with a team of black bronchos in the spring of 1912, and while Rev. John G. Bitcon, the Home Mission convener, was securing our outfit we visited three mission fields in the vicinity of Maple Creek.

Fish Creek lies south of Maple Creek. The nearest station was nine miles away. The other two stations were Cypress School and Young's. There was a small church at Fish Creek. It was largely a ranching country and is likely to continue so, although the homesteaders were crowding into part of it. It is very hilly and stony. The stones are mostly small, flat and smooth, even on the tops of the hills. It is on the northern side of a small belt of timber in the Cypress Hills. There is a coal mine ten miles distant. The missionary there during the year was Mr. F. C. Aitkin. He was married and had four children. They were living in a log house with a mud roof, and provided free of rent by a rancher in the district. Mr. Aitkin had done a great deal of pastoral work, extending over six hundred square miles. He made five hundred and forty three pastoral visits during twelve months and travelled on horseback. The field

contributed about three hundred dollars to his salary during the year.

Hatton Mission field lies fifteen miles northwest of Maple Creek. We spent a Sunday there. There is a combined manse and church at Hatton. The missionary and his wife lived down stairs. The services were held upstairs. The prophet's chamber was curtained off in one corner of the upstairs. The two out stations were Kincorth and Golden Prairie. When we reached Hatton we found the missionary, Rev. Andrew Kirk, sick in bed with an attack of pneumonia. He was rendering the Kingdom of God great service as preacher and pastor.

The drive from Hatton to Golden Prairie was twenty miles. Mr. Chas. Colquhoun kindly drove us out with a fine team of bronchos. We had to cross Bitter Lake. It was about seventy rods wide at our crossing. The water was deep, reaching at one place to the buggy box. We then crossed a mile of sand hills and reached a much better country. The services were held in a fine settlement of English-speaking people. The country to the west and north of Golden Prairie had a good many Russians located in it. At the close of the service the congregation subscribed to the minister's salary five dollars per week by envelope. We drove back in snow and rain and conducted an evening service in Hatton. Hatton subscribed four dollars and fifty cents per week for the missionary and eighty cents per week for missions. Everywhere the people were enthusiastic in their praises of Mr. and Mrs. Kirk.

We spent a Sunday on the Grant Mission field. This field was named after the missionary, Rev. John P. Grant



who had labored here for a number of years with great acceptance. There were three stations, Wapashoe, Prairie Star and Motherwell. It lay northeast of Maple Creek. The land is lighter than it is farther east in Saskatchewan,--but with the abundant rains of last summer, the farmers reaped a very fine harvest. Wapashoe subscribed six dollars per week, Motherwell four dollars per week and Prairie Star two dollars and fifty cents per week to the missionary's salary. In September the people of this mission field asked to be placed on the augmented list of congregations and promised to raise eight hundred dollars towards the salary of a minister. They showed their appreciation of Mr. Grant's services by extending a call to him. He was afterwards inducted by Swift Current Presbytery.

On the seventh of May we started out of Maple Creek with a team of bronchos, a covered buggy, a pair of horse blankets, a whip, a lap rug and a suit case (containing sundry articles intended to keep a man looking fit and feeling well). We started out to visit the rural mission fields of Southern Saskatchewan and at the same time to test the staying power of a ranch team taken from these western prairies. We called the one Mike and the other Sandy, and they sustained the reputation which horses of this class won in the South African War. The road was never too long, nor the sun too hot for them to keep going. We travelled southeast from Maple Creek. The roads were very muddy. Sunday's snow still lay in the hollows. Strange to tell the mosquitoes attacked us the second day out, and never left us long, if the day was calm, until the end of July.

## 44 MISSIONS IN SOUTH. SASKATCHEWAN

The first field we visited on this trip was Piapot Mission with three stations, Piapot School, Davis Creek and Keelly Springs. Piapot and Keelly Springs lie at the base of the Cypress Hills on the north and east sides. Davis Creek is at the summit and 2100 feet above Maple Creek. The land on the summit is fine rolling prairie and well settled. It is too high and cold, however, we think, to grow wheat successfully. Rev. J. F. Seller, a talented young Scotchman, had just begun his work on this field, when we visited it. His congregations were mostly Canadians and Americans with a few from the British Isles. One is impressed with the large number of Americans throughout almost the whole of our territory. In 500 townships of the one thousand one hundred and seventeen, about one-half of all the homesteaders are Americans. In 500 townships more, about one-third of all the homesteaders are of the same nationality. The Canadians get on well with them. During the whole of the summer we did not hear any unkind remarks made by representatives of either nationality of the others.

We travelled eastward through a very rolling country to Skull Creek Mission. Mr. R. P. Williams the missionary appointed to this field for the summer had not arrived. There was a small church at Skull Creek. We stayed over night with the Buchanans, an Irish family, who showed us great kindness. Mr. Frank Buchanan, one of the sons, was treasurer of Skull Creek church, and agreed to introduce the duplex envelopes, when the student arrived. There were ten communicants at Skull Creek. The North Fork district has first class land, chiefly oats, barley and flax are grown. There was an

average attendance of thirty five at the services the summer before. Fifteen families are interested. A Sunday School, with an attendance of fifteen was in operation, when we visited the field. Mr. F. R. McCrae, the treasurer, of this station, thought that they could raise three dollars per week towards the missionary's salary. North Fork is situated about thirty miles southwest from Gull Lake, a town of about six hundred on the main line of the C.P.R., one hundred and forty eight miles west of Moose Jaw. We drove there to get our mail, stayed over night and started next morning southeast to St. Clair Mission to spend the Sunday with Mr. J. M. Wilson, our missionary, who had just started his work on this field. Rev. W.H. Black of Gull Lake, had purchased a horse for him, and given him some lessons on riding horseback. He was learning rapidly, and the danger was that he would ride too fast before the summer was over. We heard him conduct the devotional exercises at the three services. He did well, for a man with no college training and no experience on a western mission field. The three stations of the field were St. Clair, Banks and Bone Creek. Bone Creek was on the south side of Swift Current creek after which the town is named. We spent Sunday night with Mr. and Mrs. Geo. Henderson. He was treasurer of Banks. A few more people like them in St. Clair Mission would soon make it a self-supporting charge. The three stations undertook to raise by envelope nine dollars and fifty cents per week towards the missionary's salary. We drove into Webb next morning, a distance of twelve miles, to take the train to Swift Current to meet Rev. E. McLean and Mr. Percy N. Murray, our

two workers appointed by the Assembly's Sunday School Committee to visit and organize Sunday Schools in this district. It gives me great pleasure to testify to the very excellent services rendered by these two young men in the Presbyteries of Swift Current and Weyburn during the summer.

There are four hundred and seventy townships in Swift Current Presbytery as at that time constituted and the only lines of railway in it were the main line of the C.P.R. and two short branch lines which were extended from Swift Current, the one southeast to Vanguard and the other northwest to Cabri. One third of the territory in this presbytery lay north of the main line and extended to the South Saskatchewan River. The other two thirds extended from the railway to the international boundary line.

We returned from Swift Current for our team which we left at Webb, twenty two miles west, and proceeded north from there to Success. The two out stations of this field were Velva School and Pleasant Plains. This was an excellent country and well settled. We spent a day and a half driving over the field with the missionary, Mr. C. M. Scott, to organize the finances. The people promised nine dollars per week towards the salary of the missionary. He was paying four dollars and a half per week for board, so that a Home Mission grant of six dollars per week will be necessary for this field. Mr. Scott succeeded in establishing a Sunday School at each of his preaching places and did first class work during the summer, both as a preacher and pastor. One half of the population in this district were from the United

States, the rest were mostly Canadians. The people of Success "got busy" and erected a church in 1913.

From Success we went to Pennant, twelve miles northwest. It had then about thirty buildings in it. The church services were being held in a hall. We preached there Sunday afternoon. The people had secured a church site and were discussing the erection of a church thereon, but some of their leaders thought they were too poor to build. Mr. David Meikle, the treasurer, was of a different opinion. We started out with him on Monday morning and canvassed the town, and district surrounding it, and secured subscriptions for five hundred dollars by night. The church was built that summer with the aid of a loan from the Church and Manse Board.

We drove from Pennant to Cabri. At Cabri, we were delighted to meet the Gillespies who belonged to our congregation in Virden. We went on twenty five miles beyond Cabri to township 21, range 21, west of the 3rd principal meridian, and near the survey of the railway extension. Part of the road bed was then graded but the steel was not laid beyond Cabri. We went in search of Miry Creek Mission field. It was not occupied by a student of our church in 1911. The field was named after a creek in the vicinity, and the creek was certainly well named for the mud along its banks was the stickiest we ever got a team into. We changed the name of the field to Abbey which is the name of the second railway station west of Cabri. The land all the way was excellent and the district well settled. We arranged for the student, when he arrived, to preach at three points in this territory. We stayed over night with the Bellamy's, old Virden friends, and were very kindly

entertained. We then returned fifty miles eastward to Stewart Valley which lies twenty two miles north of Swift Current. The settlement is an excellent one extending up to the South Saskatchewan River. Mr. G. H. Knighton, our missionary, had been sent in here two weeks before. He was later transferred to Marx, where he did excellent work.

The people asked that he be sent back there next spring. We drove south from Stewart Valley, sixty five miles, to Glen Bryan, now known as the Vanguard field, and remained over Sunday with the missionary, Mr. J.S. Prentice, and preached at his three stations, Glen Bryan, Ravenscrag and Burradon. Mr. Prentice was succeeding admirably in his work. The Vanguard branch of the C.P.R., which was not then completed to its present terminus, runs through the heart of this field. Pambrun is the next railway station west. Burradon is two miles west of Vanguard. The services were moved into the town. The people erected a church there and in September asked to be placed on the augmented list of congregations and called Rev. R. B. Ledingham B.A.

This is a good district and the homesteaders were a fine lot of progressive farmers. We stayed with the Glen Bryan postmaster, Mr. Cornell. He and his wife were very busy and very hospitable. We left Monday morning at 5.10 to head off the 12.50 C.P.R. train at Swift Current, thirty seven miles distant. It had rained all night and was still at it in the morning and continued until we reached our destination. We fed our team for an hour in Schsenfeld, a Mennonite village of about one hundred and fifty people, in a very fine settlement in the country. The drive was through good country the

whole way. We landed the team in splendid condition and caught our train to Regina.

We returned for the team on Thursday, drove them to Waldeck, thirteen miles east, and left them with Mr. Prentice, an old friend from Manitoba, who took splendid care of them while the Superintendent went to Edmonton to the Assembly. On the way down from Waldeck we visited Chaplin Mission which is half way between Swift Current and Moose Jaw. The out-stations were Uren and Imperial. Geo. Tarbat was missionary there. His activity and earnestness won for him the support of the people at once. The field undertook to pay nine dollars a week on salary. The student's board cost four dollars per week, so that a Home Mission grant of five dollars per week will be necessary. A Sunday School was in operation at Imperial. We organized schools at Chaplin and Uren. Mr. Tarbat reported two districts north and east of Chaplin where there were a large number of people and without church services. The Swift Current Presbytery opened a new mission field there in 1913. We were very kindly entertained by Mr. and Mrs. Bigsworth while on this field.

Chaplin Lake lies south of the town. The Provincial Government built a grade and bridges across it in 1911, so that the trade of the town has been greatly increased. The district south of the lake was compelled during the summers and falls, in previous years, to trade with Morse and Ernfold.

We went back to Waldeck after the Assembly for our team and stayed the Sunday with our missionary, Mr. Jas. McAuley, and dispensed ordinances. We had

a delightfully busy time with him. On Saturday afternoon we drove twenty two miles south to Bigford to be ready for Sunday morning. We had five baptisms there, preached and dispensed the Lord's Supper; drove eight miles to Cutbank for two thirty, received three girls from the Sunday School upon profession of faith, preached and dispensed the Communion. We drove eight miles to Fox's school, preached and dispensed the Communion at four thirty. We drove into Waldeck for seven thirty, receiving five members on certificate and five on profession of faith, preached and dispensed the Communion. After this fourth service we had a meeting with the Board of Management of the Waldeck congregation to consider the purchase of a church site of four lots, one of the finest sites in the town. The Board appointed the missionary and the Superintendent to canvass the congregation the next day. We got one hundred and sixty dollars subscribed and ninety one dollars and fifty cents in cash. There were Sunday Schools at Waldeck and Cutbank and one was being organized at Fox. Mr. McAuley was rendering our church first rate service. In addition to preaching four times on Sundays, he was conducting two week night services north of Waldeck, at Hovestead and Moscow on the Wednesday and Thursday nights. Mr. C. V. McArthur and Mr. H. L. Matheson, two public school teachers north of the town, were rendering good services on Sundays, Mr. McArthur in teaching Sunday School in the school, that he was teaching in during the week and Mr. Matheson in occasionally preaching. Mr. and Mrs. Alex. Prentice showed us great kindness while we were in Waldeck.



On the 18th of June we started, on what turned out to be the most difficult trip of the summer owing to intensely hot weather and much alkali water. It lasted sixteen days and we travelled five hundred and eleven miles. The crops, when we started, were looking well. They had had plenty of rain for six weeks and gave promise of a magnificent harvest. The farmers were busy everywhere with oxen, mules, horses, steam engines and gasoline engines breaking up the sod for another crop.

The first day of the trip we drove from Waldeck to Morse and then started south into, what was to us, an unknown land. We found good soil almost everywhere we went on this eventful journey. Some of the land is rolling and in places hilly, but when it is broken up and railways built throughout its length and breadth to enable the farmers to readily ship their grain, they will send out annually immense quantities of wheat, oats barley and flax. There is very little waste land and very little light land—clay—clay—clay—almost everywhere. Nearly all the land was homesteaded along our route. The average Canadian does not begin to realize how rich a heritage we have in the farming lands of the three prairie provinces. If you really wish to see them, you should drive by team. Travelling by train is too fast to be able to take in their greatness.

As we proceeded south from Morse, we met dozens of teams loaded with grain, that had come from twenty to fifty miles. The farmers were taking advantage of the good roads after seeding to get it to market.

The first field that we visited was Hodgeville. There were three stations, Hodgeville, Goslin and Wiwa Hill. They are in townships 13 and 14, in ranges 6 and 7, west

of the 3rd. Our missionary here was Mr. E. G. Warren. It was his first summer in the west, and he was captivated with the stir of it all, and realized what a glorious opportunity there was to help to build the Kingdom of God in such a land. The people were mostly Canadians and Protestants of various denominations, and they were interested in establishing churches in their midst. We should be able to build a strong cause here. We drove from there south to St. Boswell's and then south and west to Pleasant Valley mission field, in townships 10 and 11, in ranges 8 and 9, west of the 3rd. We passed through some rolling country after crossing the *steel bridge* which spans the Notukeu Creek. The Pleasant Valley land is more level.

We remained over Sunday with the missionary, Rev. Bryce Innis, whom we knew as a student in the days when he preached in Baldur and Belmont in the Presbytery of Rock Lake. Mr. Innis' Pleasant Valley audience were mostly Americans, where he preached at three in the afternoon. His Dunbarton audience were mostly Canadians and half of them bachelors. He preached there at seven and in his own house. His morning appointment was at McGregors. There was a Sunday School at his afternoon appointment at two, in which the people were deeply interested. Mr. and Mrs. Innis were popular in the district and a means of blessing to it. This should one day be a self-supporting charge. In the meantime there is much to do. The children must be taught. The fathers and mothers must be continually reminded by faithful missionaries that "man's chief end is", not to grow wheat, but, "to glorify

God and to enjoy Him forever"; that it is the things that are unseen and eternal that are most important.

On Monday morning we said "Good-bye" to Mr. and Mrs. Innis and family, after a most enjoyable visit, and started for Notre Dame. Notre Dame was a French village of about fifty people and two dozen houses on the banks of the Old Wives River. They built ahead of the railway and found themselves half a mile from the track and three quarters of a mile from Ponteix station in 1913. The population of the village was almost entirely Roman Catholic. There was a large Roman Catholic community in the vicinity. They had a church and a resident priest.

It was costly for them to move their buildings. We had a mission which lay to the east and south of the village and was called by the same name. The country was well settled. Our missionary, Rev. John Fletcher did excellent pioneer work in this territory, which comprises nine townships with Notre Dame East, Cadillac, Hamiota, Golden Valley and Coriander as preaching places. Next spring two additional men were sent in to undertake the work that Mr. Fletcher began in 1912. This field lay sixty miles south of Swift Current. It was vacant during the winter.

The next field we visited was Pinto Creek which lies twenty-five miles to the east of Notre Dame. A Baptist and a Methodist missionary were preaching to the people in the large district which lies between these two mission fields. Pinto Creek field was named after the creek of this name which runs through the centre of it. The Superintendent forded it at a crossing, which was reported safe, but he was not very sure that his black horses

were going to land him safely on the other side. They did. The three stations of the field were Pinto Creek, Sunny View and Cactus.

We drove south from here to Wallace Mission, eighty miles south of Morse and one hundred and fifty southwest from Moose Jaw. The field was named after Rev. J. H. Wallace, who lived in the district, and who was instrumental in securing a missionary for the first time there. Mr. Wallace's friends in Humesville and Elkhorn will be delighted to learn that his health was almost completely restored, and he and Mrs. Wallace were as cheerful as ever. The missionary, Mr. Gillivray, had just commenced work on this field. He was a recent graduate of Toronto University and gave promise of doing good work, for he had earnestness, energy and ability. The stations were Wallace, Switzer and a third point to the east of Switzer. This was the most southeasterly mission field in Swift Current Presbytery.

We had now visited twenty-one mission fields in this Presbytery and travelled one thousand one hundred and ninety-two miles by team in doing the work. There were still seven left which we could not conveniently reach from where we then were. We therefore proceeded notheast towards Moose Jaw for Regina Presbytery to visit the rural mission fields in it. We passed through the northwest corner of Weyburn Presbytery and visited two of the mission fields on the way, Alhambra and Capital. There were three Roman Catholic communities in the vicinity of our two mission fields, Meyronne to the west, Gravelbourg to the north, and La Fleche to the east, in which one hundred and ninety families of Roman Catholics were located.

Rev. S. P. Rondeau was our missionary at Alhambra. There were three stations, Lecky, Pinto Horse Creek and Wood River. Most of the settlers in the three stations were English-speaking Protestants, in all about fifty two families and eighteen bachelors. The field was sixty five miles from Morse and one hundred from Moose Jaw. The houses and stables were in many cases sod, in this part of the Province. The people hauled wood forty miles from Wood Mountain and coal, from the main line of the C.P.R. Mr. Rondeau speaks English and French with equal fluency. He is a fine type of minister and our church was fortunate in being represented by so able an exponent of the truth, and by so genial a Christian gentleman.

The Lethbridge C.P.R. line was being built through the centre of this field, and there are now two towns in the territory, and what was a remote mission field has now two self-supporting charges.

Capital had four stations, Lone Star, Wood-dale, La Fleche, and Milly. It lies south of Alhambra. The missionary is Mr. F.W. Therrien. He is a brother-in-law of Mr. Rondeau. We spent a Sunday on these two fields, preaching at Lecky's in the morning on the Alhambra Mission, in the afternoon at Lone Star, and in the evening at Wood-dale. There were good congregations at all three services. Mr. Therrien speaks French fluently as well as English and he and his wife are rendering faithful services in a hard place. Rondeau and Therrien were household words in the district and these two men will always be associated with the moral and religious pioneer life of this community.

We next proceeded to visit the rural mission fields in the Presbytery of Regina. There were sixteen self-supporting charges in this Presbytery, six augmented charges and thirty mission fields, of which ten were entirely rural, in all one hundred and thirty eight preaching places. There were in it two hundred and eighty townships, or six million four hundred and fifty one thousand, two hundred acres, and most of the land is of the choicest. The towns and villages number seventy-five, the cities two, Moose Jaw and Regina. The C.P.R. had three hundred and sixty-six miles of railway lines in this territory, the C.N.R. one hundred and sixty-four miles, and the G.T.P. one hundred and twenty-four miles. This Presbytery had been especially fortunate in its Home Mission conveners, Rev. J. A. Carmichael, Rev. S. McLean, Rev. Wm. Guy, Rev. D.J. Scott, Rev. A.C. Reeves, and now, Rev. R.M. Hanna. The first field we visited on this trip in the Presbytery was Decker-ville, twenty-five miles southwest of Expanse. Expanse was the terminus of a short branch of the C.P.R., which ran from Moose Jaw southward. We dispensed ordinances on this field. It was a new mission, six were baptized and fifteen received into membership. The field was vacant for the winter. This is a fine district and the farmers are energetic.

We drove from here to Moose Jaw and introduced our bronchos to city life for the first time. Although they seemed to see about ten things at once, they did not run away, nor did they smash any plate glass windows. We drove from there west about forty miles to Kalamazoo. This was a three station mission field, Kalamazoo, Edgehill and Dobson's. The round trip

for the missionary Mr. S. G. Jones on Sundays was thirty-four miles. The attendance at each preaching place was about fifteen. We stayed overnight at Mortlach and started north next morning in a pouring rain. We reached the Central Butte mission that night. The G.T.P. grade went through the heart of it and the town of Mawer was located near one of the preaching places. The steel was not then laid. There were four stations with a twenty-eight mile drive on Sundays, so the missionary Mr. J. R. Hemphill began every week with an exceedingly busy day. This field paid the whole of the student's salary. He was succeeding well.

We drove from there to the River Side crossing of the South Saskatchewan river, where there was a ferry. The plan of propelling the ferry from one side of the river to the other was very simple. A wire cable was stretched across the river and secured firmly on the banks at each end and a pulley was put on the cable through which a rope was passed to each end of the boat to other pulleys through which it passed. The front end of the ferry was then turned slightly down stream and the force of the current drove, it to the other side. On the return journey the process was reversed and the ferry was carried back to its starting point. The Provincial Government operated these ferries about twenty miles apart, along this part of the river, free of cost, to the travelling public. It made no difference whether the passenger was walking or wanted to cross with a loaded team, he got across during the day free of charge in every case.

We drove next day twenty miles to Bernard mission. The land was rolling and of excellent quality. The population was very mixed, one half of them were from

the United States. There were Presbyterians, Methodists, Baptists, Episcopalians, Lutherans and Roman Catholics in the district. The missionary, Mr. Fred Charles, of Toronto University, was living in a shack ten by twelve on the Bernard School grounds along with the public school teacher of the district, Mr. E. Vincent. They entertained the Superintendent to an excellent dinner the day he visited this field. There were five stations, Bernard, Vera, Flats, Demaine and Pleasant Butte. The missionary was assisted in his work on Sundays by Mr. Vincent, so that all the stations were supplied weekly. The average attendance at each preaching place was about twenty-five. There were three Sunday Schools in operation with an average attendance of about a dozen and a half. The farmers of this field had to haul their grain about forty miles to market. Many of the women and children had not seen a town since they moved in, about three or four years before.

We returned across the river and visited Bryceton and Lawson next day. This is a fine district. The farmers were enterprising and prosperous and were, on an average, twenty-five miles distant from the Outlook branch of the C.P.R. The other station on this field was Green Prairie. The G.T.P. from Moose Jaw was being extended through the district.

This field should have an ordained man. The Bryceton congregation built a church in 1911 and paid two-thirds of the cost in cash. The Lawson people are waiting until the railway station is located in the community and will also build. This field paid the salary of the missionary in full and more than their allocation



to the budget last year. We preached at Bryceton and Lawson to fine congregations of attentive worshippers. The missionary, Mr. G. Glover, was very popular and the people want him back next spring. He was attending Saskatchewan University. There were Sunday Schools at all the stations.

*The Bekevar Hungarian Church in the Presbytery of Qu'Appelle*

Bekevar congregation consists of eighty families of Hungarian farmers living about seven miles from Bender, in a beautiful park-like country. They had for their minister Rev. John Kovach, a graduate of Manitoba College. He had the good fortune to win for his wife, a daughter of the late Rev. Dr. John Carmichael, Superintendent of Home Missions for Saskatchewan.

The congregation, up until 1912, worshipped in a fine public school building. They erected a very beautiful church, close by the school and opened it in 1912 on the twenty first day of July. They invited the Superintendent of Missions to the opening services, also the moderator of the Presbytery of Qu'Appelle Rev. Stuart Acheson of Broadview; Rev. Dr. John Leishman, Home Mission convener; Rev. Dr. Andrew Henderson of Kipling and Rev. L. Kovachsi, who was Mr. Kovach's predecessor.

The Superintendent and Mr. Kovachsi arrived on Saturday and were met at the railway station by a troupe of thirteen mounted men and a brass band, who accompanied us, to the manse near the church. The leader carried a very large Hungarian flag, above which floated

a Union Jack. The horsemen followed, two, three and four abreast varying at times. We followed next in a buggy and after us came another buggy with Mr. Kovachsi. Next in order followed the band, playing at intervals, and after them the rest of the crowd.

The congregation made a day of it on Sunday. Rev. Stuart Acheson preached in the morning. Dr. Leishman formally opened the building. Dr. Strang preached in the afternoon and he was followed by Rev. L. Kovachsi, who gave them a third sermon, and in Hungarian. An additional touch to the opening ceremonies at the morning service was given by a troupe of seven horsemen who appeared in front of the building in company with the church choir, on foot. The church door was still locked. The choir sang a hymn. The trustees then handed Dr. Leishman the key to open the door, and the ministers were invited to enter. They were followed by the choir and then the congregation.

The crowd celebrated again at a great picnic on Monday. Meals were served by the Hungarian women to their own people and to their visitors.

We returned to Bridgeford on July 26th 1912 to get our team and drove west forty miles to dispense ordinances on the Tullisville field. This mission lies north of Bernard, so we had to go back to the River Side ferry again, to get across to the west side of the Saskatchewan. We spent Saturday night with Mr. and Mrs. Wm. Inkster where the missionary, Mr. J.W. McRobbie, boarded.

*Sunday was a great day.* The flax was in full bloom, and all the crops promised an abundant harvest. The weather was delightful. We preached at Crescent Valley School in the morning, in the afternoon at Green

Briar, and in the evening at Tullisville, and to big crowds of interested listeners at each place. We baptized three children, received seven communicants and administered the Lord's Supper to about fifty people. The other two stations of this field were Newbank and Lucky Lake. Mr. McRobbie was assisted in his work on this great mission field every Sunday by Mr. Wm. McKay, a third year Arts student who was teaching school at Newbank. These two men are both good preachers and were highly appreciated by the people. Rev. S. W. Crouch took charge of this mission field for the winter. Another man was sent in next spring to work two of the stations with one of those on the Bernard field. The drive on Sundays was thirty-three miles.

Elbow is almost due east of Tullisville, so we crossed the river here in place of going south to our old crossing. We pushed on to visit two rural mission fields in the Presbytery of Regina, which lie between the Outlook branch of the C.P.R. and the Prince Albert branch of the C.N.R. The first we came to was Sprattville, with which are associated Rosemay and Harley stations. Our missionary was Rev. D.J. Townley, a courtly Irishman, who labored a few years ago at Pierson in Brandon Presbytery. The average attendance at each station was about twenty-five. Squaw Valley Mission was the next we visited. The field is named after a creek which runs through it of this name. Regina Presbytery, however, decided, that since there are no Indians in the neighborhood that the name should be changed, and it is now called Ames, after the leading station. Twenty-five united with the church at this point at the summer Communion, and most of them, people who had recently

come from the United States. The other two stations were Eildon and Holmsdale. The missionary was Mr. Arch Acton. He and his young wife lived in a two-roomed house near Holmsdale. We landed there about six o'clock after a long drive, and spent one of the most delightful evenings of the summer with them. Mr. Acton was doing good work and his heart was in it. He is a student of great promise. Mrs. Acton was rendering valuable assistance in Sunday School, and among the young people of the congregation. They were invited back for next summer.

We next visited Wilkie Bay mission. It is now known as the Keddleston field. It is situated on the shores of Long Lake. The new Colonsay line of the C.P.R. runs through it and it is named after one of the railway stations. There was a summer resort near the Wilkie Bay appointment, where services were conducted a few times while the visitors were there.

One of the workers on this field is a young Scotchman, who takes a deep interest in Sunday School work. He is a bachelor. He had this notice on the door of his shack: "I am a Scotchman, a Presbyterian, and a Grit. If you wish to argue nationality, religion, reciprocity, women suffrage or origin of species, come in—Wm. McLeod." I have no doubt that he had a few callers. The missionary was Mr. M. L. Dobbin, a second year university student from Toronto. We proceeded west to Bethune mission where Rev. Percy N. Knott was doing great work.

Bethune was in arrears when he began and the people discouraged. It is now an augmented charge with Mr.

Knott called to be their minister. They are planning a church to be erected next summer.

We crossed the famous Qu'Appelle Valley on our way westward to Marquis, a field on the Outlook branch. Marquis is twenty two miles northwest from Moose Jaw. The people of this field wanted an ordained man for the winter and *were* willing to erect a manse for him, but we could not secure the man. Mr. J.A.Gilchrist, a Toronto University student, whose home was in the city, did his first mission work on this field last summer. The con-vener had no difficulty about arrears of salary when Mr. Gilchrist left in the fall.

We left our team here while we went up to Elbow by train where Mr. W. J. Scott, the missionary at Northlands, met us with a horse which he called "Lightning." It was a misnomer. He might have been called "Beauty" or "Dandy" but not "Lightning". We got to Northlands however in time for supper, and were very kindly entertained by Mr. and Mrs. Scott. Mr. Scott is a brother of the missionary. Northlands was the most northwesterly mission field in Regina Presbytery. We stayed over Sunday and dispensed ordinances. There were four appointments, Northlands, Manna, Red Deer Creek and Macrorie. We preached at three of them. We baptized three children, received four communicants on profession of faith and administered the Lord's Supper to about thirty-eight communicants. Mr. Scott, who is a student from Queen's rendered splendid services. In addition to his pulpit and pastoral work he directed a local option campaign in the municipality before he left, which resulted in a majority for local option.

## CHAPTER V

### TYPICAL VISITS

On the 18th day of June 1913, we outfitted in Alameda in order to visit the rural mission fields that we did not reach the summer before. We drove westward across the south end of the Province in a zig-zag course between townships one and eleven. It is 340 miles in a straight line. In that distance we travelled 1,000 miles. We then drove north 59 miles to Maple Creek, crossed over the main line of the C.P.R. and proceeded 65 miles in the same direction to Leader, near the South Saskatchewan River, then eastward to Success, then southward to Webb and again eastward to Chaplin which we reached on August 26th. We visited during this trip 34 mission fields. In addition to visiting mission fields already established, we prospected for Anglo-Saxon settlements, where there were no missionaries of any church. We travelled on this trip 1600 miles.

#### *The Superintendent Meets a Prairie Schooner.*

Near the end of our 1600 mile trip in 1913, we were approaching the town of Pennant on a Saturday morning on our way to Success to spend the Sunday with our missionary there, when a covered wagon came into view. It was moving in the opposite direction and was in the

care of a lone woman about sixty years of age. She was driving a team, with three horses leading behind, and four colts travelling loose. When we met her, she said in a high keyed voice—How far is it to Empress. We replied about one hundred miles. She said that she did not think it was so far, so we halted and examined a map we had, to find out the distance accurately. She got down and came over to look for herself. She told a very interesting story. She had travelled alone from Wood Mountain across country about two hundred miles. We suggested it was a long way for a woman to come alone. She said, "Oh that was nothing, when my old man was alive we made a trip together down to Oklahoma, 1800 miles to homestead in that country. She then paid the pioneers a high compliment incidentally. She said, "The 200 mile trip from Wood Mountain has not cost me a cent.

We suggested that since next day was Sunday, she should halt up and take a rest. She replied, "No, that old horse, there, was so wild when I started we had to throw him to get the bridle on, and if I halt up for a day, I might have difficulty getting him hitched again, and so I'll keep going."

### THREE TYPICAL VISITS MADE IN 1914

#### *First Visit*

We visited Sunnyview field on July 27th and 28th, 1914. The four stations were Cactus, Bonna Place, Pinto View and Westwood Valley. The missionary was Mr. Milton Tyndal. We held three meetings on this

field. The work of the missionary was eminently satisfactory. All four places wished services for the winter. We met the Boards of Management, and they agreed to the reduction of the grant from \$8.00 per week to \$3.00. This field is now self-supporting and we were back a few years afterwards and preached at the opening of a \$9,000.00 church, built seven miles south of Kincaid to accommodate three of these school congregations, Pinto View, Bonna Place and Westwood Valley.

### *Second Visit*

August 31st, 1914.

Stony Beach field consists of Stony Beach, Rocky Lake, and Fairville. This mission field is entirely rural and lies north of the G.T.P. line (now called the C.N.R.) from Regina to Moose Jaw. A manse and church are at Stony Beach. This had been a mission field for 20 years. The missionary, Rev. G.S. Gervan, was receiving a grant of \$5.00 a week. The three congregations paid \$740.00; so that with the grant of \$260.00, his salary of \$1,000.00 per year was paid.

We met the Boards of Management on Saturday night, August 29th. After a long discussion they agreed to make a canvass. The committees reported on Tuesday that they had secured the \$1,200.00 necessary to enable them to call a minister and pay him his full salary. The Presbytery of Regina which met on Sept. 2nd, raised it to the status of a self-supporting charge and appointed Rev. R. C. Pollock of Pense moderator. They called Mr. Gervan and he was inducted before the end of the month.



*Third Visit*

“(O)———field Presbytery of A———  
 ——— Oct. 28th 1914.

Rev. R.———, the minister, invited us to take his anniversary services on Sunday October 25th and to wait over for the Monday evening social gathering. We met the session and Board of Management on Saturday evening and they invited us to canvass for a heavy deficit in congregational support, and secure if possible, the promise of a sum sufficient, by weekly envelopes, to meet the requirements of 1915. Most of the members of the session and the Board were convinced that the congregation would have to go back to augmentation, or be associated with one of the neighboring congregations.

The Church was valued at.....\$15,000.00

The Manse was valued at..... 2,000.00

A payment was due on this pro-

perty of..... 2,300.00 this year.

They had on hand to meet this. 500.00

Amount still to provide for... \$ 1,800.00

In addition to the church debt, the congregation had fallen behind during the past three or four years in other obligations.....\$2,000.00

The unpaid subscriptions for the year were

about..... 775.00

Deficit.....\$1,225.00

Church Debt.... 1,800.00

A total shortage of.....\$ 3,025.00

On Monday and Tuesday we secured subscriptions sufficient for 1915, viz. \$36.90 per week and on the debt (to be paid before Nov. 30th, 1914) \$1,000.00, with possibly \$200.00 still to be gotten from people, that we were unable to see. The two members of the session who accompanied us were greatly cheered with the result of the canvass."

This important charge did not go back to augmentation, but took a fresh start and continued to be one of the most important fields in the Presbytery. The minister continued his work until 1919, when it went into a double affiliated union."

#### A TYPICAL VISIT MADE IN 1915

"Little Woody Presbytery of Weyburn."

August 9th, 1915.

The Little Woody field was supplied in the summer of 1915 by Mr. L. R. Ballantyne, a student from Toronto. He was doing excellent work. He was a good preacher and an active pastor, and a good all round man. The congregations were large at all the Sunday Services. We organized communion rolls at :

Little Woody, with.....	10 members
Valentine, with.....	18 members
Luella, with... ..	15 members
TOTAL.....	43 members.

If the crop comes off safely Little Woody will pay \$75.00 on salary for the summer, Valentine \$125, Luella \$60, Delightful Valley \$40, Total \$300—the whole of the missionary's salary with board. A special collection

will be taken for the Budget. The round trip for Sundays was 60 miles. It is a heavy field. Luella and Delightful Valley got fortnightly services. This field is 25 miles distant from a railway. The people will not be able to support a missionary for the winter. We baptized 10 children."

The crop was safely harvested, and the field has now a railway line, a manse at Constance and also a beautiful church.

#### FOUR TYPICAL VISITS IN 1916

##### *First Visit*

"Crane Valley Student field.

Presbytery of Assiniboia

July 31st, 1916.

Crane Valley had three stations, Crane Valley, Stayner and Richlea. The missionary was Mr. E. W. Clark who is doing good work. His fine singing was very much appreciated. He had only one Sunday School in operation. We recommended that he secure the approval of the trustees, for him to give instruction in the Scriptures in the other two public schools during the last half hour, once a week. We administered the Sacraments, baptized six children and received thirteen additional communicants. We discussed finances with the three Boards of Management, and they undertook to pay the whole of the salary of the student, and his board and so save the grant of \$6.00 a week, and in addition to pay \$25.00 towards the Budget."

This field has now a railway and a manse in the town of Crane Valley and has been raised to the status of an aid-receiving field for an ordained minister. Bliss Lake

and Ormiston have been added to this field since 1916, and Richlea dropped."

*Second Visit*

Richmound Presbytery of Swift Current.

August 21st, 1916.

"We visited Richmound student field on August 20th, 1916. The missionary was Mr. C. H. Adair. The stations of the field were Oasis, Chelsea and Rock Hill. We administered the Sacraments of Baptism and the Lord's Supper on the Sunday. The missionary rallied the people of all three stations for an afternoon service at the Grain Grower's Hall, which is near the centre of the field. The day was fine and about 120 people attended. We had a great meeting. We baptized 16 children and organized communion rolls and received 39 communicants, three of them on profession of faith. This field was 35 miles from Hatton Railway Station and on the north side of the C.P.R. line, near the Alberta boundary. The H. M. Grant promised, *if necessary*, was \$6.00 a week. The people had a fine crop again this year which was within a few days of being ripe. We discussed finances with them. They undertook to pay the whole of the salary of the missionary and his board for the 2nd quarter. This is a promising field, but the people are greatly in need of a railway."

The crops for five successive years after this were very poor and compelled many of the people to leave. The crops in 1927 and 1928 were again excellent. They now have a railway.

*Third Visit*

"Tuxford self-supporting. Moose Jaw Presbytery  
December 11th, 1916."

Upon the invitation of Rev. Robert MacMillan, B.D., of Tuxford, we visited his field on December 11th, 1916 to preach at the anniversary services of Pioneer Church, one of the stations of his field. We also preached at Huron taking Pioneer, morning and evening. Pioneer had paid very liberally to the budget for a number of years. We were glad of the opportunity to tell the people of this self-supporting field of the missionary enterprises of our church, and of the progress of the work in Southern Saskatchewan. We had two great services."

*Fourth Visit*

"Kisbey Augmented Charge  
Presbytery of Arcola December 18th, 1916."

Rev. Dr. John M. Ferry was minister of the Augmented Charge of Kisbey. There were four stations, Kisbey, Warmley, Maitland, and Morrisview. He preached in Kisbey every Sunday night and took the out-stations fortnightly. They paid \$225.00 to budget and the grant is \$300.00.

Kisbey pays in Salary \$420.00, Morrisview \$205.00, Warmley \$175.00 and Maitland \$100.00. The three out-stations agreed to pay each \$25.00 more, and so reduce the H. M. Grant to \$225.00. Kisbey built a fine manse in 1912. They are still \$1,134 in debt on this building. The outstations agreed to pay annually \$100.00 on this in future, and so help to clear it off."

Kisbey has now a beautiful and commodious church.

This is another typical visit we made in 1917 to Tyvan a field in Arcola Presbytery.

"Report of Rev. Peter Strang                      January 2nd, 1917.  
'Tyvan field.

Mr. A. M. MacKay, Catechist, is doing faithful and earnest work and is meeting with encouraging success. He is popular with the people. We conducted anniversary services in Tyvan, morning and evening and did not have an opportunity of meeting, on this visit, with the other two congregations, Latham and Hooverville. Mr. MacKay had been nearly three years on this field. When he came the church debt was \$1350.00, and there was a loan of \$550.00 from the bank to be met. During the first two years this was reduced to \$561. The Tyvan congregation hoped to wipe this out at the anniversary. The Ladies' Aid had \$250.00 of this in the Bank and they put up a challenge to the men to get the balance. A supper was held on New Year's Night. The proceeds of this was devoted to the mens' share and on Sunday night, the five members of the Board of Management subscribed \$85 00, and from the rest of the congregation the missionary, and treasurer, Mr. C. D. Gibson, expected to get the rest, and so pay off this long standing loan, borrowed from the Church and Manse Board,"

Later.—They secured, on the Monday night, from the proceeds of the supper and from additional subscriptions \$250.00, so that they paid the \$561.00 in full.

Tyvan's share of the salary is \$450.00 per year. The Board undertook to raise \$500.00 for the year beginning

April 1st, 1917. Latham congregation should increase their annual contribution from \$250.00 to \$300 00, and so reduce the \$4.00 H. M. Grant to \$2.00 per week at April 1st. Hooverville's share is \$150.00. This is as much as they will raise for next year. This will pay the minister's salary of \$900.00 per year and the house rent."

This was the salary fixed by the H. M. Board at that time for married Catechists.

This is the report of another visit we made the same year. At that time it was a frontier field 20 miles south of Morse.

*Hodgeville,*

Presbytery of Moose Jaw July 29, and 30, 1917.

"The missionary Mr. Peter Raff is a first class all round worker and is getting on with the people. His heart is in his work and he preaches the Gospel with power. There were two stations on this field Hodgeville and St. Boswells about 10 miles apart. Hodgeville had erected a church 20x30 feet on a cement foundation. The walls of the super-structure were 11½ feet with three gothic windows on each side. The inside walls were plastered, and the ceiling ceiled with lumber. There was a good pulpit and choir platform. It was seated with chairs. The building was erected with very little expense. A good deal of the work was done gratis. The debt at the opening was only about \$100.00. The chief credit for this was due to the treasurer, Mr. Arthur Campbell.

¶ We preached at the opening of this building on the afternoon and evening of Sunday July 20th, and waited for the Monday evening social gathering, at which the Ladies of the congregation served a fowl supper. The

missionary goes back to college after next Sunday. This is unfortunate for the field. The people undertook to pay the whole of his salary. The \$5.00 per week H. M. Grant will not be required. We administered the Sacraments, and organized a communion roll. At St. Boswells we received four communicants and baptized five children. At Hodgeville we received six communicants by certificate and two on profession of faith. We baptized altogether twelve children."

Another visit in 1917.

"Ponteix field,

Presbytery of Swift Current                      November 12, 1917.

The missionary of this field is Mr. A.S. Nicholson, catechist, a good all round frontier missionary. The field is self-supporting for a catechist. Mr. Nicholson got the people last year to undertake the erection of a church at Ponteix and they completed the task of paying for it this year. We administered the Sacraments of Baptism and the Lord's Supper in the three congregations of Ponteix, McKnight's and Westerleigh, baptized six children and received four communicants at Westerleigh on certificate and nine at Ponteix. The joint Board unanimously agreed to invite Mr. Nicholson back for the summer of 1918. Ponteix and Westerleigh each paid him \$165.00 and McKnight's \$195.00, a total of \$525.00. The joint Board of Management decided that each congregation in future should pay equally on salary."

There were 196 ministers and missionaries at work in Southern Saskatchewan in 1918. There were 75 men in self-supporting charges, 31 in augmented charges, 86



men students and catechists and 4 women. After drawing on all available sources for men, we were still short, so, with the approval of the Home Mission Board, we selected four women, who were students, in our Deaconess and Missionary Training Home, Toronto, to undertake work on mission fields under the same conditions and at the same salaries as men. Two of them were appointed to fields in Moose Jaw Presbytery, and the other two in Assiniboia Presbytery. Each field had three stations. These women were each furnished with a horse and buggy, and given the necessary information and instructions to enable them to get an intelligent start. The fields which they were assigned were good average fields. Grants were promised in the case of three of them. The fourth was a self-supporting summer field for a student. These women had their congregations to gather after being vacant for the winter, their Sunday schools to get started again, their boards of management to organize and their people to visit pastorally. The Sunday services were as well attended as in former years, and in some cases better. The devotional part of the services was greatly enjoyed. Their preaching was satisfactory. The Sunday school work was well organized. Their pastoral work greatly cheered the women and children. All four fields paid the salaries in full so that the Home Mission Grants were not needed."

Nineteen hundred and eighteen was the last year of the War. It was during the fall of this year that the Flu epidemic swept the world. Our missionaries were untiring in their efforts to save the lives of their people. One pioneer missionary successfully treated 120 cases."

## THREE TYPICAL VISITS MADE IN 1919

"Dalesboro field,  
Presbytery of Alameda July 14th, 1919.

Mr. J. C. Cinnamon the missionary of Dalesboro field is a first class preacher, a good worker and a forceful personality. We visited this field on Sunday July 14th, ordained two elders Mr. George Murray and Mr. Edward Zeizler at Dalesboro and administered the Sacraments of Baptism and the Lord's Supper at both Dalesboro and Arthur, Baptized 9 at Dalesboro and 5 at Arthur. 24 took communion at Dalesboro, 8 of them visitors, 36 took communion at Arthur, 5 of them visitors. The Home Mission Grant to this field was \$3.00 per week. The crops in both congregations were fair in spite of the grasshoppers and drought. They will contribute the \$3.00 increase in the salary of the catechist missionary decided on by the Assembly in June last. We had a great day in both congregations. The weather was fine and the attendance excellent. There were good Sunday Schools in both congregations."

This field was entirely rural at that time. A third congregation, Alida, has been added since and at a railway station. This field has erected a frontier manse at Arthur since then and has now an ordained minister.

*Second Visit*

"Coriander field,  
Presbytery of Assiniboia August 4th, 1919.

The student Mr. S. F. Page is doing excellent work, and able to attract the people of the community to the public services on Sundays. He has been unable to get his.

Sunday School work well organized, owing to lack of helpers. There are three stations, Coriander, Hillandale and Beaver Valley. The round trip for Sundays was 40 miles. The field lies to the south west of Ponteix. The people reaped a very small crop. Many of them did not get their seed back. We baptized seven children and administered the Sacrament of the Lord's Supper. 14 partook at Coriander, 7 at Hillandale and 8 at Beaver Valley.

The financial Statement was as follows:

20x13—\$260 Salary

20x6 — 120 Board and Horse feed

20 Budget

5 Synod and Presbytery fund.

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\$405

H. M. G. 20x6.....\$120

Beaver Valley..... 94

Hillandale..... 59

Coriander..... 97

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\$370

This only leaves a deficit of \$35.00, and part of this may be made up at Hillandale. It was very surprising how very willingly the people responded in spite of the short crop. They seemed anxious to show their appreciation of Mr. Page by contributing what they could to his salary, although many of them would find it difficult to buy food, clothing and fuel for the winter.

The treasurers were,

Beaver Valley—Frank Selanders, Cadillac.

Hillandale —Mrs. R. H. Southcombe, Hillandale.

Coriander —Mr. J. E. Gunn, Coriander."

At that time this field was about 25 miles from a railway. Val Marie the terminus at present of the C.P.R.

line which is being built in sections and which is about 30 miles south of the Shaunavon line, is now one of the stations of this field, and where there is a small manse."

### *Third Visit*

"North London,

Presbytery of Swift Current

August 25th, 1919.

Mr. F. F. Tufvander did excellent work on the North London field. It is situated 20 miles north of Tompkins, and therefore is a long distance from a railway. We spent Sunday August 24th with Mr. Tufvander, baptized 23 children, and received 17 on profession of faith and administered the Lord's Supper at North London, Vincent Lake and Keiville, the three stations of his field. 53 took communion, 20 at North London, 28 at Vincent Lake and 5 at Keiville. The crop is exceedingly poor. The wheat did not yield more than 2 bushels per acre.

21x13    \$273 Salary.

21x5      105 Board.

20 Budget.

5 Synod and Presbytery Funds.

\$403.00

North London.....\$134 $\frac{1}{3}$

Vincent Lake..... 134 $\frac{1}{3}$

Keiville..... 134 $\frac{1}{3}$

\$403.00

This field expected to pay up the expenses in full in spite of the poor crop. The open collections averaged \$8.00 a Sunday. The Boards of Management raised the balance \$233.00 by subscription before Mr. Tufvander left the field. The people were very much

discouraged over this 3rd crop failure in succession. The farmers were selling off their stock in a good many cases. There was a Home Mission horse on this field. Mr. Smith assured me, it would be taken care of for the winter. The people are very wonderful. Whether they are hard up or not they are delighted to pay the salary of the missionary in full."

#### FOUR VISITS MADE IN 1924

##### *First Visit*

"Lambourne, Shamrock field,  
Presbytery of Moose Jaw. April 24th, 1924.

We visited this field on April 23rd on special invitation as *trouble man*.

The missionary was sent in at the beginning of March to supply six places, Lambourne, Maypole, Bolingbrooke, Trewdale, Shamrock and Coderre, and he was to continue to supply these places fortnightly until the students would be free to begin work about the 1st of May. We assigned the southern half of the territory to the second missionary. Two of the stations were dissatisfied with this arrangement, viz. Maypole and Lambourne the first because they were losing their missionary and Lambourne because he was going to be left with them. We were well acquainted with the 2nd missionary Mr. L. Matheson and was certain that he would make a success of his work anywhere. We had him the year before; so we appointed the first missionary to take charge of Maypole, Trewdale and Coderre and the second missionary to take Lambourne, Bolingbrooke and

## 80 MISSIONS IN SOUTH. SASKATCHEWAN

Shamrock, and so both groups were satisfied that they had had their own way and went home happy."

Shamrock has now a manse and an ordained minister.

### *Second Visit*

"Webb in the Presbytery of Swift Current

May 5th, 1924.

The three congregations of this field are Webb, Prince of Wales and Wilhelmina. The field was aid-receiving with a grant of \$400.00 per annum and the minister was Rev. C. B. Kerr, B.A., who was doing splendid work both as pastor and preacher. The Sunday Schools are going to contribute the collections of the first Sundays of every month to the missionary budget. The allocation to budget for the congregations was \$200.00. They paid \$171.00.

Webb built a \$6,000.00 church in 1922 and paid a good part of the cost that year. There are a number of fine workers in this field and better days are in store for them."

### *Third Visit*

"Stone field, in the Presbytery of Swift Current August 11, 1924.

Stone, Stonepile, and Carnagh field, in the Presbytery of Swift Current, lies south of Tompkins 22 miles, on the eastern bench of the Cypress Hills. The land is excellent although cut up with a number of deep ravines. It gets more moisture than the lower lying country to the north. The farmers, there, have been quite successful. It was self-supporting for a student field for the

summer, budget allocation \$75.00, Synod and Presbytery \$10.00, Total money required for the summer, Salary \$300.00, Board \$100.00, Budget \$75.00, Synod and Presbytery \$10.00—\$485. The student was Mr. W. Logan. They met their obligations. We missed the morning appointment at Carnagh through the failure of the transportation arrangements. We had 65 at Stone in the afternoon, 30 partook of communion at Stonepile. Mr. Logan was succeeding well. He is a fine preacher. The Ladies' Aid had \$2,100.00 in the Bank for a new church at Stone. There are a number of very fine families at all three stations. They should build both a church and a manse at Stone and get an ordained minister continuously."

They are still without either.

#### *Fourth Visit*

"Colgate, in the  
Presbytery of Weyburn.                      October 13th, 1924.

Colgate, Wesley, Weyburn Plains. Rev. John Lewis, Methodist is minister in this double affiliated local Union field. Budget allocation to each denomination was \$300.00. We visited this field on the invitation of Rev. John Lewis, to present the cause of missions. The weather turned out exceedingly wet. It rained on Friday, Saturday and Sunday. The roads were in a very bad state. We had a small crowd at Weyburn Plains on Sunday morning. We secured \$41.00 there. The service at Wesley was withdrawn for the afternoon. With difficulty, we got to Colgate for evening service. We had a full house and the people subscribed \$247.

Mr. Lewis thinks that they will increase this to \$300.00 and that Wesley will pay \$200.00 and Weyburn Plains will increase theirs to \$100.00 and thus make the allocation of \$300.00 for each church. Mr. Lewis is succeeding admirably in his work. He has a strong band of officers assisting him. The threshing is about one half done."

These double affiliated local union fields responded well to the appeals for the budget. We do not think that the missionary funds of either church suffered the slightest."



*The Pioneer Village of Fort Qu'Appelle*  
in Abernethy Presbytery

Fort Qu'Appelle is located in the valley of the Qu'Appelle River, 51 miles from Regina. It is an old Hudson's Bay fort and has a history dating back to the days when the north American Indians with their Red River carts wended their way, with their loads of buffalo hides to the Fort to exchange them for supplies, and long before the Homesteaders thought of coming and of getting rich, growing wheat. The R. N. W. M. Police had a Barracks there and the volunteers, who detrained at Qu'Appelle station in the spring of 1885, passed through it on their way to Batoche to help quell the second North West Indian Rebellion. The Presbyterian Church, under the leadership of Rev. A. Robson established a mission there in the early eighties. The twice built first church, due to the fire, was replaced a few years ago by a fine brick structure. The original manse is still in use.

The provincial Government established a tuberculosis Sanitorium a few years ago, two and one half miles up the valley from Fort Qu'Appelle. It has been a great blessing to very many. It was of especial value, from 1919 to 1925, to the returned soldiers, who came back from the Great War, broken in health.

## ADVICE TO READERS OF THIS BOOK

The readers of this book, who find figures tiresome, should leave the next chapter—No. VI, until after they have read the rest of part I.

Chapter six is the most important in this part of the book. It is in this chapter, that we, chiefly, trace the progress which the aid-receiving fields made with the help of the liberal Home Mission grants during this fourteen year period. Fifty one of them attained to self support, a large number of others were able to have students for twenty weeks during the summers, and later to advance to continuous ordained supply. Upwards of half a million dollars were paid in grants in Southern Saskatchewan during this period, and it seems to us very important that there should be some convenient record of the expenditures, and so we have set down with some detail the facts. Some of them would otherwise be lost and others would be exceedingly difficult to find. It is true we have given a good many figures, but we know of no other way to shew clearly what was accomplished, through the Home Mission grants in these aid-receiving fields.

## CHAPTER VI

### PROGRESS MADE BY AID-RECEIVING FIELDS IN THE PRESBYTERY OF ABERNETHY

The Presbytery of Abernethy extends from Manitoba on the east to Long Lake on the west and along the Brandon, Virden, Saskatoon branch of the C.P.R., from Welwyn to Nokomis, along the C.P.R. line from Craven to Bulyea and the C.N.R. line from Welby to Nokomis.

About one half of the population of this Presbytery are non-Anglo-Saxons; so that in many parts of it our congregations have had a hard time making progress. From 1911 to 1925, the date of organic union, they had many difficulties to encounter. The great War occurred during this period, and while the prices of farm produce were high during that time, they were after the war (especially during 1921, 1922 and 1923), low.

The salaries of our ministers increased from \$950 and a manse in 1911, to \$1800.00 and a manse in 1923, and the salaries of our students increased from \$8.00 and \$10.00 per week and board in 1911, to \$15.00 per week and board in 1923, and the allocations to our congregations for missionary budget were more than doubled during this period. Liberality therefore on the part of the people was needed to meet all these increases.

We propose to deal only with the *aid-receiving fields* in this chapter. We shall enquire how many of them

advanced to self-support during these fourteen years. At the commencement of this period, Abernethy Presbytery had five self-supporting charges. We shall *not* deal with these, *unless* in case of any of them dropping back to augmentation or otherwise changing their status.

The Five self-supporting charges in Abernethy Presbytery in 1911 were:

1. Balcarres—Rev. Robert MacMillan, B.D., Minister.
2. Fort Qu'Appelle—Rev. Thos. Corbett, Minister.
3. Rocanville—Rev. W. H. Black, B.A., Minister.
4. Strasbourg—Rev. S. Lundie, B.A., Minister.
5. Abernethy—Rev. Wm. Bell, Minister.

Strasbourg united, in 1912, in a local union with the Methodist congregation of the town and agreed to be supplied by Methodist ministers, until organic union. Abernethy entered into an independent local union with the Methodists in 1921. Fort Qu'Appelle dropped back to augmentation in 1921 and continued to receive a grant until 1925. They became involved in financial difficulties over the erection of a very fine church.

The following were the aid-receiving fields in Abernethy Presbytery in 1911:

1. Longlaketon—Rev. C. B. Ross, B.D., Minister.
2. Tantallon—Rev. A. P. Gillespie, B.A., Minister.
3. Welwyn—Rev. F. A. Clare, B.D., Minister.

Fields with ordained missionaries.

4. Dubuc—vacant.
5. Earl Grey—Rev. Robert Rollo, Minister.
6. Esterhazy—vacant.
7. Govan—Rev. A. Adamson, Minister.
8. Imperial—Rev. John Fletcher, B.A., Minister.

9. Lemberg—vacant.
  10. Nokomis—Rev. George Jack, Minister.
  11. File Hills—Rev. H. C. Sweet, B.A., Minister.
- Fields with students and catechists.
12. Bulyea—Mr. W. J. Burton, Catechist.
  13. Cupar—Mr. H. B. Campbell, Student.
  14. Hubbard—vacant.
  15. Kelliher—vacant.
  16. Lipton—vacant.
  17. Raymore—organized in 1913.
  18. Crosswoods—organized in 1912.

#### ABERNETHY

We shall now set down briefly the advancement made by each of these eighteen aid-receiving fields from 1911 to 1925.

1. *Longlaketon* was an augmented charge in 1911 with a grant of \$200 per year. It became self-supporting in 1916.

2. *Tantallon* was an augmented charge in 1911 with a grant of \$200 per year. It became self-supporting in 1918.

3. *Welwyn* was an augmented charge in 1911. It became self-supporting in 1913 and a double affiliated local union field in 1917.

4. *Earl Grey* had an ordained missionary in 1911 with a grant of \$9.50 per week. It became self-supporting in 1914.

5. *Govan* had ordained supply in 1911 and became self-supporting in 1912.

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6. *Imperial* had ordained supply in 1911. It became augmented in 1913 with a grant of \$400, and in 1916 it became self-supporting.

7. *Nokomis* had ordained supply in 1911. It became augmented in 1913 with a grant of \$400.00 and self-supporting in 1918. In 1921, this field became a double affiliated local union.

8. *Esterhazy* was a student field in 1911. It became augmented in 1912 with a grant of \$6.00 per week and self-supporting in 1923 and again became aid receiving in 1925.

9. *Dubuc* was a catechist field in 1911, receiving a grant of \$6.00 per week. It was raised to augmentation in 1915 with a grant of \$300 per year and became self-supporting in 1918, and aid-receiving again in 1925.

10. *Cupar* was a student field in 1911, and became an ordained mission field in 1912 with a grant. It became a double affiliated local union in 1924.

11. *Raymore* was a student field in 1913 with a grant of \$5.00 per week. It became an ordained mission field in 1916, and self-supporting in 1919. It dropped back to augmentation in 1921 with a grant of \$200 per year.

12. *Kelliher* was a student field in 1911. It became augmented in 1913 with a grant of \$400 per year. The field dropped back to student supply in 1923 and was again raised to augmentation in the spring of 1925 with a grant of \$300 per year. The field erected a fine manse about 1916 and Kelliher built a church in 1923.

13. *Lemberg* was a student field in 1911. It became augmented in 1914 with a grant of \$400.00 per year. This was later reduced to \$300 per year. In 1919 it became an Independent local union field, and was one of

the fifteen Independent local union fields in Southern Saskatchewan that entered organic union in 1925.

14. *File Hills* (Indian) continued with ordained supply until 1914, then lay supply.

15. *Lipton* was supplied by students and catechists from 1911 to 1919. In the spring of 1919 it became an ordained mission field with a grant of \$300 per year. It had catechist supply in 1923 and ordained supply again, until the consummation of union in 1925.

16. *Hubbard* from 1911 to 1925 was continuously supplied by students and catechists. 80% of the people are non-Anglo-Saxons. The continuation of the work has largely been made possible through the energy and liberality of a few deeply interested people living in the community among them Mr. S. Chipperfield.

17. *Crosswoods* was organized in 1912 as a student field for the summer with a grant of \$6.00 per week. It has continued to be a summer field ever since by request, with the exception of two winters. They have been self-supporting for students since 1916.

18. *Bulyea* was ceded to the Methodists by co-operation.

#### PROGRESS MADE BY AID-RECEIVING FIELDS IN ABERNETHY PRESBYTERY

The aid-receiving fields of the Presbyterian Church in Abernethy Presbytery advanced as follows from 1911 to 1925.

1. Govan advanced to self support in . . . . . 1912
2. Weyburn advanced to self support in . . . . . 1913

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3. Earl Grey advanced to self support in.....1914
4. Longlaketon advanced to self support in.....1916
5. Imperial advanced to self support in.....1916
6. Nokomis advanced to self support in.....1918
7. Tantallon advanced to self support in.....1918

The following advanced to ordained supply during this period: 1. Esterhazy, 2. Dubuc, 3. Raymore, 4. Kelliher, 5. Lipton.

Cupar became a double affiliated local union in 1924. Lemberg became an Independent union in 1919.

New churches were erected in

1. Kamanatha, 2. Raymore, 3. Kelliher, 4. Cimbric,
5. Craven.

New manses were secured in

1. Esterhazy, 2. Kelliher, 3. Sifton.

Rev. A. P. Gillespie, B.A., and Rev. Robert Rollo were ministers in this Presbytery continuously from 1911 to 1925 and Rev. J. W. Robinson, Rev. W. Bell and Rev. C. B. Ross, B.D. were most of the time.

These men and many other rendered long and enthusiastic services to make the work a success.

Some of the other ministers who served during this period were,

Rev. D. B. Millard, M.A.	Rev. Wm. Dewar, B.A.
Rev. A.S. Oliver	Rev. Robt. Stevenson
Rev. J. W. McAlpine	Rev. W. J. Burton
Rev. A. Russell, B.A.	Rev. D. J. Scott
Rev. Stanley Scott, Ph.D.	Rev. J. T. Gawthrop
Rev. J. C. Madill	Rev. A. C. McCallum
Rev. J.S. Caldwell, B.A.	



*Also elders:*

Mr. Keith Webster	Mr. Donald McLeod
" F. Binnie	" A. McLeod
" A. Rowand	" C.W. Misener
" J. S. Bobier	" Peter Campbell
" S.J. Morrison	" L. Dell
" Geo. A. Stephens	" A. Wright
" J. Donald	" W. Moir
" W. J. Merrin	" A. Ward
" E. Leland	" V. Hood

PROGRESS MADE BY AID-RECEIVING FIELDS  
IN PRESBYTERY OF QU'APPELLE

The Presbytery of Qu'Appelle extends from Fleming to Qu'Appelle, town, along the main line of the C.P.R., from Maryfield to Wolseley C.P.R. line and from Maryfield to Odessa along the C.N.R.

*Self-supporting charges in the spring of 1911*

1. Indian Head—Rev. Thos. McAfee, Minister.
2. Moosomin—Rev. D. Oliver, Minister.
3. Wapella—Rev. A. Boyd, Minister.
4. Whitewood—Rev. R. H. Gilmour, Minister.
5. Wolseley—vacant.
6. Kipling—Rev. A. Henderson D.D., Minister.
7. Ellisboro—Rev. D.B. Millard, M.A., Minister.
8. Fleming—Rev. John Leishman, D.D., Minister.
9. Broadview—Rev. Stewart Acheson, M.A., Minister.
10. Grenfell—Rev. W.P. Adam, Minister.
11. Moffat—Rev. A. Fraser, Minister.
12. Qu'Appelle—Rev. W.B. Tate, Minister.

Augmented Charges.

1. Windthorst—Rev. J. Rowland, Minister.
2. Bekevar—Rev. John Kovash, Minister.
3. Sintaluta—Rev. Robt. McKnight, B.A., Minister.

Mission fields with ordained supply.

1. Fairmede—Rev. Jas. McAdie.
2. Glenavon—Rev. Jas. Hamilton.
3. Wideawake—Rev. A. Robson.

4. Round Lake—Rev. Hugh MacKay, D.D.

5. Hurricane Hills—Rev. E. McKenzie.

Mission fields with catechist supply.

1. Kelso—Mr. H. Christian.

2. Maryfield—Mr. H. Cox.

### NEW MISSION FIELDS

1. Kendal,

2. Neelby,

3. Golden Plains.

Seven of the twelve self-supporting fields in Qu'Appelle Presbytery were unable to pay the new minimum salary, with the short crop of 1914 and became aid-receiving for a few years, viz. Ellisboro, Broadview, Fleming, Moffat, Grenfell, Kipling and Qu'Appelle.

We shall now give a brief history of the other 14 aid-receiving fields in this Presbytery.

1. *Glenavon* had ordained supply in 1911, became augmented in 1914 and self-supporting in 1921.

2. *Bekevar* (Hungarian) was aid-receiving until 1917 and became self-supporting in 1918. Rev. John Kovash was minister throughout the whole period.

3. *Maryfield* was a student field in 1911, became augmented in 1914 and a double affiliated local union in 1922.

4. *Sintaluta* had ordained supply in 1911, became augmented in 1914 and self-supporting in 1922.

5. *Windthorst* was a student field in 1913 and continued to be a student field with the exception of one year when it had ordained supply until 1922. It was aid-receiving throughout this whole period. It then

became a double affiliated local union with the first minister a Methodist and so ceased to be aid-receiving.

6. *Kelso* was a catechist field in 1911, became augmented in 1914 and continued in this class until 1925.

7. *Golden Plains* was organized an aid-receiving student field in 1915, had ordained supply in 1918 and continued in this class until 1925.

8. *Vandura* (Fairmede) was an aid-receiving ordained mission field from 1911 to 1919, was augmented from 1919 to 1922 and a student field from 1922 to 1925.

9. *Round Lake* (See chapter on Indian work).

10. *Hurricane Hills* (See chapter on Indian work).

11. *Kendal* was organized in 1914. The grant was \$3 a week for a student. It continued to be a summer student field and aid-receiving until 1925.

12. *Neelby* (Hillsden) was an aid-receiving student field until 1917, when it became self-supporting for summer student supply until organic union.

13. *Wideawake* had ordained supply in 1911 and 1912. The field was afterwards closed by Presbytery until 1926.

Summed up the advancement made in Qu'Appelle Presbytery from 1911 to 1925 was as follows:

- |               |   |     |       |
|---------------|---|-----|-------|
| 1. Ellisboro  | became a self supporting field in               | ... | 1917  |
| 2. Broadview  | " " " " " "                                     | ... | 1920  |
| 3. Moffat     | " " " " " "                                     | ... | 1920  |
| 4. Grenfell   | " " " " " "                                     | ... | 1917  |
| 5. Kipling    | " " " " " "                                     | ... | 1921  |
| 6. Qu'Appelle | " " " " " "                                     | ... | 1921  |
| 7. Glenavon   | " " " " " "                                     | ... | 1921  |
| 8. Bekevar    | " " " " " "                                     | ... | 1921  |
| 9. Maryfield  | became a double affiliated local union field in |     | 1918. |

10. Windthorst became a double affiliated local union field in 1922.
11. Kelso advanced from catechist supply in 1911 to augmentation in 1914.
12. Golden Plains advanced from student supply in 1915 to ordained supply in 1918.
13. Sintaluta advanced from ordained supply in 1911 to self-support in 1922.
14. Neelby advanced from an aid-receiving summer student field in 1911 to a self-supporting summer student field in 1917.

Rev. Thos. McAfee was the minister in Indian Head continuously from 1911 to 1925. Rev. Dr. Hugh Mac Kay, Rev. D. Oliver and Rev. Dr. A. Henderson also rendered fine services in this Presbytery during most of this period.

Other ministers who served during the earlier part of the period were,

Rev. Dr. John Leishman	Rev. Stewart Acheson, M.A.
Rev. A. Robson	Rev. E. McKenzie
Rev. R. B. Ledingham, B.A.	Rev. Jas. McAdie
Rev. Robt McKnight, B.A.	Rev. D.B. Millard, M.A.
Rev. A. Fraser	Rev. Jas. Hamilton
Rev. W.P. Adam.	

Among the ministers who served during the latter part of this period, were,

Rev. C.F. Jack	Rev. R. A. Clackson M.A.
Rev. D. McK. Reid, B.A.	Rev. A.M. Skea
Rev. D. M. Evans	Rev. H. A. McLeod, B.D.

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Rev. G. Glover

Rev. Wm. Millar, B.A.

Rev. W.H. Black, B.A.

Rev. R. J. Ross, B.A.

Rev. W. Titley

Rev. C. G. McKenzie, B.D.

Rev. A. C. Reeves, B.A.

### *Elders:*

Mr. J. H. Ellis

" A. Hamilton

" A. MacVicar

" J.D. Colquhoun

" M. Hammett

" W. S. Sproat

" Wm. Scott

" J. J. Stevenson

" J. A. Creary

" A. B. Bompas

Mr. J. Fotheringham

Judge A. G. Farrell

Rev. J. A. Cairns

Mr. G. Szakacs

" A. Thompson

" Wm. Toone

" J. C. Millar

" G. G. Thompson

" Jas. Grierson

" J. E. Brown.

PROGRESS MADE BY AID-RECEIVING FIELDS  
IN ARCOLA PRESBYTERY

The advancement made in aid-receiving fields in Arcola Presbytery from 1911-1925.

In 1911, the following fields were self-supporting.

1. Arcola—Rev. Wm. Meikle, B.A., Minister.
2. Carlyle—Rev. R. F. Hunter, B.D., Minister.
3. High View—Rev. T. W. Pritchard, Minister.

Augmented Charges in 1911.

1. Manor—Rev. J. G. Anderson, Minister.
2. Redvers—Supply. Mr. Henry Wallace.
3. Kisbey—Rev. John M. Ferry, D.D., Minister.

Ordained Mission fields in 1911.

1. Fillmore—Rev. James Scobie, Minister.
2. Stoughton—Rev. C.N. Paddon, Minister.
3. Tyvan—Mr. J. S. Haggett, Minister.
4. Moose Mountain—Rev. John Fernie, Minister.

Student and Catechist fields in 1911.

1. Froude—Mr. Hill Hamilton, Catechist.
2. Hutton—vacant.

Afterwards established.

1. Lampman.
2. Fletwode.

ARCOLA PRESBYTERY

We shall now set down the advancement made by each of these 13 aid-receiving fields in Arcola Presbytery from 1911 to 1925.

## 98 MISSIONS IN SOUTH. SASKATCHEWAN

1. *Fillmore* was an aid-receiving field for an ordained missionary in 1911 and became self supporting in 1916 and a double affiliated local union field in 1921.

2. *Redvers* was a catechist field in 1911, became augmented and called Rev. A. McLean in 1912 and became self-supporting in 1919. Mr. McLean continued minister until 1921.

3. *Manor* was an aid-receiving field for an ordained minister in 1911 and it was merged with Carlyle in 1914 and the two congregations then made one strong self-supporting field.

4. *Stoughton* was aid-receiving for an ordained minister in 1911 and became self-supporting in 1919. When the minimum salary was increased to \$1800.00 this field again became aid-receiving for two years, but again became self-supporting in 1925.

5. *Kisbey* was an aid-receiving field for a student in 1911. In the fall of that year, Rev. Dr. John Ferry took charge and continued to be their minister until 1918. It was aid-receiving during this period. It became a double affiliated local union in 1921. It then became self-supporting. The first minister was a Presbyterian.

6. *Tyvan* was a catechist field from 1911 to 1919 and was aid-receiving. It had then ordained supply for one and one half years. It became an independent local union field in 1921, with the neighboring congregation of Osage.

7. *Hutton* was an aid-receiving student field in 1911 and was merged with Redvers in 1915.

8. *Willmar* was an aid-receiving student and catechist field from 1911 to 1924 with the exception of 18 months



when it was supplied by Rev. S. Hill. It became a double affiliated local union field in 1924 with the first minister a Methodist, and so ceased to be aid-receiving.

9. *Lampman* was organized an aid-receiving student's field in 1913 and continued to be in this class until 1919. It then became a self-supporting catechist field with Mr. Wm. Burge in charge. He was succeeded by Rev. A. M. S. Martin who met his death in a runaway accident in the fall of 1921. It became an augmented charge in 1922, and a call was extended to Rev. Jas. Greer. It became self-supporting in 1925.

10. *High View* was self-supporting in 1911. The field was re-organized in 1915, and Fletwode one of the stations was united with Kennedy and later with the territory lying west of it. In consequence of this change, High View became aid-receiving from 1915 to 1919 and then it again became self-supporting. Rev. T. W. Pritchard was the minister during the whole period from 1911 to 1925.

11. *Viewfield* (Froude). The territory in the vicinity of Viewfield and Froude has been re-arranged a number of times. It continued to be aid-receiving very nearly throughout the whole period from 1911 to 1925. It has had student catechist and ordained supply. Rev. Geo. C. Shearer was appointed to this field in 1921. During his ministry Froude erected a fine church. Froude is now associated with Griffin, and Viewfield with Huntoon and Benson. The field erected a cozy cottage manse in 1927 and now has ordained supply.

12. *Moose Mountain* (See chapter on Indian work).

13. *Fletwode* was organized as a summer field for students in 1918. The grant was \$5 per week. It continued to be a summer field until union.

## 100 MISSIONS IN SOUTH. SASKATCHEWAN

The following is the advancement made in aid-receiving fields in Arcola Presbytery from 1911 to 1925.

1. Fillmore became self-supporting in 1916.
2. Redvers       "       "       " 1923.
3. Manor       "       "       " 1914.
4. Stoughton   "       "       " 1925.
5. Kisbey became a double affiliated field in 1923.
6. Tyvan became an independent local union field in 1921 and ceased to be aid-receiving.
7. Hutton was united with Redvers in 1915.
8. Willmar became a double affiliated union field in 1924, and ceased to be aid-receiving.
9. Lampman became self-supporting in April 1925.

Other ministers who rendered valuable and faithful services in Arcola Presbytery from 1911 to 1925:

Rev. H. McCulloch, B.D.	Rev. R. J. Spratt
Rev. Dr. Allan Lang	Rev. A. Kemlo, B. A.
Rev. J. H. Stewart	Rev. W. P. Adam
Rev. J. W. Meek	Rev. Geo. A. Hackney, B.A.
Rev. S. W. Crouch.	

### *Elders:*

Mr. Wm. Warner	Mr. D. B. Grainger
" W. J. McIntosh	" W. H. Zeigler
" J. Robertson	" Jas. Cheyne
" J. M. Keand	" Dr. H. A. Hunter
" Geo. Riddell	" W. A. Russell
" Thos. Treble	" J. A. Dorrane
" J. W. Barker	" Murdoch Smith
" E. Brown	" Jas. Warner.

## PROGRESS IN AID-RECEIVING FIELDS 101

### PROGRESS MADE BY AID-RECEIVING FIELDS IN ALAMEDA PRESBYTERY

Progress made in the augmented charges and mission fields in Alameda Presbytery from 1911 to 1925.

The self-supporting charges in Alameda in 1911 were:

1. Carievale—Rev. W. P. Spooner, Minister
2. Carriduff—Rev. J. M. Wallace, B.D., Minister
3. Estevan—Rev. B. Glover, B.A., Minister
4. Oxbow—Rev. John Russell, Minister
5. Portal—Rev. W. H. McEwen, D.D., Minister

The augmented charges in 1911 were,

1. Alameda—Rev. R. Garside, Ph.D., Minister
2. Halbrite—Mr. J. R. Parks, Supply.

The ordained mission fields in 1911 were,

1. Bienfait—Rev. John Jackson, Minister
2. Dalesboro—Rev. John R. O'Brien, Minister
3. Macoun—Mr. F. B. Marks, Supply.

Student and catechist fields.

1. Bromhead (Dirt Hills)—vacant.
2. Gainsboro—Mr. J. M. Fraser.
3. Glen Ewen—Mr. W. W. Edwards.
4. Roscoe—vacant.
5. Gladmar and Lorraine—vacant.

### ALAMEDA PRESBYTERY

1. *Alameda* was an augmented charge in 1911, was supplied by ordained ministers until 1916, when it became self-supporting. It became a double affiliated local union in 1922.

## 102 MISSIONS IN SOUTH. SASKATCHEWAN

2. *Bromhead* (Dirt Hills) was aid-receiving for students and catechists from 1911 to 1921. It then became an ordained mission field and in 1922 became a double affiliated local union field with the first minister a Methodist.

3. *Halbrite* was an aid-receiving catechist field in 1911 and became an ordained mission field in 1912 and continued in this class until 1916. It again became a catechist field for a year and had ordained supply from 1917 to 1925 and was aid-receiving.

4. *Gainsboro* was an aid-receiving catechist and student field from 1911 to 1913. In the spring of 1913 it became an ordained mission field and was self-supporting in 1915.

5. *Macoun* was an aid-receiving ordained mission field from 1911 to 1914, a catechist field from 1915 to 1924 and an ordained mission field in 1925. It became a double affiliated local union field in 1922 with the first minister a Presbyterian. It continued to be aid-receiving.

6. *Bienfait* was an aid-receiving ordained mission field in 1911 and 1912, and then a student and catechist field from 1913 to 1920 with the exception of 1914. It again became an ordained mission field until union.

7. *Dalesboro* was an aid-receiving ordained mission field in 1911 and 1912. Mr. J. C. Cinnamon then supplied it continuously for ten years, during which time it received a small grant.

8. *Glen Ewen* was supplied by a catechist in 1911 with a grant of \$5.00 per week. It was raised to the status of augmentation in 1915 and self-support in 1917 and continued in this list for two years, but through

poor crops it dropped down and again became aid-receiving with a small grant for ordained missionaries. A student supplied this field in the summer of 1923 and then a married catechist until organic union.

9. *Roscoe* was a student field in 1912, but there were so few people to minister to, Presbytery decided to close this mission.

10. *Gladmar* is forty miles west of Estevan and was a six station field, requiring big grants. It was one of the most difficult fields in Southern Saskatchewan. The population was quite mixed.

We shall now sum up the advances made in Alameda Presbytery from 1911 to 1925 in the aid-receiving fields.

1. Alameda became self-supporting in 1916 and a double affiliated local union field with the first minister a Presbyterian in 1922.
2. Bromhead became a double affiliated local union in 1922 with the first minister a Methodist.
3. Halbrite advanced from catechist to ordained supply.
4. Gainsboro became self-supporting in 1915.
5. Macoun became a double affiliated local union in 1922.

Other faithful ministers and missionaries in Alameda Presbytery from 1911 to 1925,

Rev. W.E. Bannerman, B.A.	Rev. Dr. W. J. McIvor
Rev. C. C. Whiting, B.D.	Rev. S. A. Kennedy, B. A.
Rev. R. W. Griffith	Rev. J. R. Hemphill
Rev. S. O. Nixon	Rev. L. Thomas
Rev. D. Harper	Mr. Jas. Thompson

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Rev. Andrew Boyd, B.A.	Rev. H. A. Macmanus
Rev. James Hamilton	Rev. J. Wilkinson, B.A.
Rev. W. Rupert Weare	Rev. R. C. Pollock
Rev. Jas. Thompson	Rev. J. S. Haggett
Rev. R. D. Finlayson, B.A.	Rev. D. B. Millard, M.A.
	Rev. L. E. Berry, B.A.

### *Elders and other Leaders :*

Mr. J. S. Riddell	Mr. J. B. Preston
" H. Henneberg	" R. H. Henderson
" E. Crossley	" Dr. A. Mitchell
" H. H. McLeod	" A. C. English
" R. Hume	" A. C. Walker
" M. McMurchy	" T. Lumley.
" John Deyell	" W. J. McGowan
" J. A. Chisholm	" P. Robertson
" J. P. Gordon	" H. Speering
" John MacLeod	" W. J. Ried

## CHAPTER VI

### PROGRESS MADE BY AID-RECEIVING FIELDS IN WEYBURN PRESBYTERY

At the commencement of this period—1911 to 1925 there were two self-supporting charges in Weyburn Presbytery.

1. Weyburn—Rev. A. D. McIntyre, B.A., Minister.
2. Yellow Grass—Rev. W. J. McQuarrie, B.A., Minister.

There were no augmented charges in the Presbytery in 1911.

The ordained mission fields in 1911 were,

1. Khedive—Rev. D. McKeen Reid, B.A., Minister
2. Colgate—Rev. R. Ashcroft, Minister
3. McTaggart—Rev. Geo. C. Shearer, Minister
4. Yeoman—Rev. R.S. Leslie, Minister.

The mission fields were in 1911.

1. Ogema and Amulet—Mr. T. E. Gamble, Catechist
2. Lang—Mr. Hugh Armstrong, Catechist
3. St. Andrews—Mr. Duncan Black, Catechist
4. Lewvan—vacant.
5. Willow Creek—vacant
6. Bengough—Rev. D. McLeod
7. Dummer—Mr. R. A. McBirnie.

We shall now trace the progress of the aid-receiving fields in Weyburn Presbytery.

1. *Khedive* was an aid-receiving ordained mission field in 1911 and became augmented in 1914. It was supplied by a catechist in 1917 and 1918 and later by an ordained

## 106 MISSIONS IN SOUTH. SASKATCHEWAN

missionary. It became a double affiliated local union field in 1921 with the first minister a Methodist.

2. *McTaggart* was an ordained mission field without a grant in 1911. It became augmented in 1914 and self-supporting in 1918 and a double affiliated local union field in 1922 with the first minister a Presbyterian.

3. *Ogema* was an aid-receiving field from 1911 to 1919 and was supplied in turn by catechist, student and ordained missionaries. It became self-supporting in 1919.

4. *Colgate* was an aid-receiving ordained mission field from 1911 to 1913. It became augmented in 1914 and self-supporting in 1918. It became a double affiliated local union field in 1922 with the first minister a Methodist.

5. *Lewvan* was an aid-receiving field in 1911 and was supplied mostly by students until 1919. It became self-supporting in 1920 and a single affiliated local union field with Colfax in 1921.

6. *Lang* was an aid-receiving catechist field in 1911, became augmented in 1914 and self-supporting in April 1922 and a double affiliated local union field at mid-summer 1922.

7. *Dummer* was an aid-receiving student field in 1911, and became augmented in 1914. The people erected a beautiful manse in 1915 and became self-supporting in 1917 and continued so for four years, when, through poor crops and a dwindling Protestant population, it again became aid-receiving.

8. *Yeoman* was an aid-receiving ordained mission field in 1911, 1912 and 1913. It became a student field in 1914 and continued in this class until 1920. In the



meantime a number of the people joined the Pentecostals and Presbytery closed the field in 1921.

9. *Amulet* was organized an aid-receiving ordained mission field in 1919 and continued in this class until 1923. It was supplied by students in 1924 and 1925.

10. *St. Andrew's* was an aid-receiving catechist field from 1911 to 1913, an ordained mission field in 1914-1915 and a student field in 1916. The Free Methodists induced a part of the St. Andrew's Congregation to join them and Presbytery closed the field.

11. *Willow Creek* was an aid-receiving student field for a number of years. It was in a ranching country and Presbytery finally closed it.

12. *Bengough* was an aid-receiving ordained mission field in 1911 and 1912. It was supplied by students and catechists from 1913 to 1922. The people erected a church in 1913, and bought a manse in 1922 and secured an ordained missionary in that year.

### A NIGHT DRIVE TO BENGOUGH

We usually took the C.P.R. to Bengough, which is on the C.N.R. The two lines parallel each other at this point about 12 miles apart. The C.P.R. line had a daily service and the C.N.R. only a tri-weekly.

We landed at Horizon just after dark, one evening in the fall and had to drive south east to get to Bengough. We travelled with the mail carrier. He went due south for about 3 miles and then turned due west on a road allowance. We offered the opinion, that he was travelling west. The bright young fellow said "not much I

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am going due south". We suggested that he halt up and we would convince him that he was going west. He stopped. The north star and dipper were in view. We taught him a little astronomy and convinced him that we were travelling at right angles to the line from us to the Star. He turned south and found himself in about fifteen minutes and landed us in Bengough in time to go to bed. The field was then a student field with a grant. It is now a self-supporting charge.

Summed up, the progress made was as follows.

1. Khedive became a double affiliated union field in 1921 and was no longer aid-receiving.

2. McTaggart became self supporting in 1917, and a double affiliated union field in 1921 with the first minister a Presbyterian.

3. Ogema became self-supporting in 1919.

4. Colgate became self-supporting in 1918, and a double affiliated local union in 1922 with the first minister a Methodist.

5. Lewvan became self-supporting in 1920.

6. Lang became self-supporting in 1922.

7. Dummer advanced from student supply in 1911 with a grant to ordained supply with a grant in 1914.

A number of the other faithful and energetic ministers in Weyburn Presbytery from 1911 to 1925,

Rev. J. Adam Smith, B.A.      Rev. P. N. Murray, B.A.

Rev. Duncan Black          Rev. Wm. Dewar, B.A.

Rev. J. H. Stewart          Rev. A. M. S. Martin

Rev. R. J. Spratt            Rev. J. G. Coghill

Rev. J. M. Jaffray          Rev. J. C. Wilson, B.A.

Rev. Milton Tyndal, B.D.	Rev. J. F. Mossip
Rev. Jas. F. Sellar	Rev. J. G. Bitcon
Rev. E. Crossley	Rev. J. R. Sanderson, Ph.D.
Rev. A.E. Swanston, B.D.	Rev. R. N. Matheson, B.A.

*Elders:*

Mr. W. Ledingham	Mr. D. McNeivan
Dr. R.M. Mitchell	Rev. D. McLeod
Mr. Geo Mann	Mr. N. D. McKinnon
" Chas. Boyle	" H. E. Downing
" Jos. Downs	" R. B. Simpson
" H. O. Pope	" J. C. Baker.

## A PIONEER CHURCH

A few pioneers, living forty miles south of Assiniboia, in 1916, decided to build a church. The lumber had to be hauled from the railway line, but that did not prevent them from going ahead with their project. They built it and invited the Superintendent to preach at its dedication. We landed in Assiniboia on a Friday afternoon and was met by Mr. Rouse who was to take us out by auto. The car was new and the driver was quite inexperienced. All he knew about operating it was what he had learned that day. We started at 7 p. m. to make the 40 mile trip. We got out half way, our engine heated and refused to proceed farther. We pulled the curtains. His wife and three children went to sleep in the back seat and the driver and the Superintendent tried to sleep in the front. When morning came, the engine had cooled and was willing to act. We reached Mr. Rouse's home for breakfast. The Superintendent lit the fire and made the porridge and after breakfast went to bed to be ready for the important duties of the next day.

A great crowd came to the opening and we had an excellent service. The congregation was presented with a very fine pulpit chair which Mr. Ferguson the leader of the church movement had made from the native willow. We had a communion service at the close and he was among the communicants who united upon profession of faith. We were greatly delighted to meet him again last summer when we visited Constance.

## PROGRESS MADE BY AID-RECEIVING FIELDS IN ASSINIBOIA-EASTERN PART

The Presbytery of Assiniboia was established in 1918. It comprised a tract of country in the south west corner of the Province of Saskatchewan extending from the east side of range 26, west of the second meridian to the west side of range 30, west of the third, a distance from east to west of about 210 miles, and from the international boundary line northward about fifty-five miles. It was made up of, what was, the western part of the Presbytery of Weyburn, and the southern part of the Presbytery of Swift Current. This territory was subdivided in 1926 into the Presbyteries of Assiniboia and Shaunavon by a line running north and south between ranges nine and ten, west of the third. We shall trace the advancement made by these two parts separately. We shall deal with the eastern part first. There were no self-supporting charges and no augmented charges in 1911 in this territory.

There were two ordained mission fields.

1. Rev. S. P. Rondeau, Ph. B., was located with headquarters near what is now the town of Woodrow, and did his best to care for the territory within a radius of 30 miles.

2. Rev. Bryce Innis was at Pleasant Valley, north west of Kincaid. There were two catechists.

1. Mr. F. W. Therrien was at work south of Woodrow and travelled as far south as Milly.

2. Mr. A. D. Pringle was at work in the vicinity of what is now Assiniboia and travelled immense distances from there, north, south, east and west.

There were also five additional fields in this territory which students supplied during the summer.

1. Elm Springs, to the north west of Rock Glen.
2. Lynthorpe, near *old* Wood Mountain.
3. Stonehenge, near *new* Wood Mountain.
4. Viceroy and Winside.
5. Little Woody and Willow Bunch.

The people were doing their homestead duties in those early days. They had little to sell, most of them were long distances from a railway; so that most of the salaries of these early missionaries had to be paid out of the Home Mission funds. In the fall of 1911 there was not a mile of railway lines in operation in this territory, which was 80x66 miles. The nearest approach to it was at Viceroy. The C.P.R. had extended the Ogema branch 24 miles to this point, the summer before, but it was not yet in operation. However, during the next three years, in 1912, 1913 and 1914, the C.P.R. extended this line 238 miles to the western boundary of the Province. In addition to this the C.N.R. extended their branch line from Avonlea to Gravelbourg in 1913 and farther later on. The extension of these lines brought joy to the hearts of the pioneers who lived near them but there were multitudes of homesteaders south of the Shaunavon C.P.R. line, who were still 40 miles and more from a railway. It is only now that they are getting relief. The C.P.R. is busily engaged at the present time in paralleling their Shaunavon line by another branch mid-way between it and the international boundary, and in addition

they have built a branch from Assiniboia to Rockglen to connect with it. This eastern part of the Presbytery of Assiniboia contains three and one-third million acres of fine rolling prairie of excellent quality. This brief outline will give our readers an idea of some of the conditions that obtained there in 1911 and later, from 1911 - 1925.

This should also be added: There were four poor crops, the other ten were from good to excellent. Five per cent of this area has been hailed annually and those who suffered, lost very heavily, unless they were insured.

With this introduction, we shall now set down the exceedingly interesting story of the missionary advancement made during this period in Assiniboia East.

By June 1925 there were six self-supporting charges.

1. Assiniboia—Rev. J. R. Graham, B.D., Minister
2. Woodrow—Rev. S. P. Rondeau, Ph.B., Minister
3. Meyronne—Rev. N. G. Campbell, B.A., Minister
4. Kincaid—Rev. Frank Yates, B.A., Minister
5. La Fleche—Rev. J. H. McHattie, Minister
6. Verwood—Stated supply. Rev. J. D. Fenner.

There were two augmented fields.

1. Gravelbourg—Rev. J. H. Stewart, Minister
2. Readlyn—Rev. T.A. Blockey, Minister.

And eight mission fields.

1. Crane Valley—Mr. J. W. Byrd, Student.
2. Little Woody—Mr. Roland Riddick, Student
3. Obthorpe—Mr. A. N. McLeod, Student
4. Fir Mountain—Mr. W. A. Polley, Catechist.
5. Summercove—Mr. G. H. Volpitto, Student.

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6. Wood Mountain—Mr. Claude H. Thomas, Student

7. Milly—Mr. C.T. Morrison, Catechist.

8. Valor-vacant.

Other ministers who worked in this Presbytery during this period were,

Rev. M. F. Boudreau

Rev. A. G. Rondeau, B.A.

Rev. Paul Beauchamp

Rev. L. R. Bouchard, B.A.

### *Elders:*

Mr. B. Laird

Mr. A. W. Scott

" T. G. Hymers

" J. Bell

" H. Elliott

" A. D. Hutt

" W. W. Stewart

" F. W. Therrien

" J. R. McDonald

" W. Harcourt

" A. B. Anderson

" J. Macaslin

" E. T. Oliver

" J. Maxwell

" Fred. Parchman

" B. Menzies

" R. Hanna.

The organization of Assiniboia congregation was one of the most interesting pieces of work we did in 1913. We reached the town from Expanse by horse and buggy, 32 miles distant. The people were all strangers. We searched up Mr. Stewart, the editor of the local paper. He took us across to Mr. J. B. Smith, the land man, and he very kindly entertained us while we were in the town. It was largely through his enthusiasm and energy that our canvass for funds was so successful on the Saturday and again on Monday. We met a lot of other interested men on this visit all anxious to get a resident ordained minister settled in town, among them Mr. Ross, Mr. Dennison and Mr. Wright.



1. *Assiniboia*. "Assiniboia, a town four months old on the Lethbridge extension, one hundred and eleven miles west of Weyburn had a population of 400 in 1913. The first Presbyterian service was conducted on Feb. 9th by the Superintendent of Missions. At the close of the service a congregational meeting was held. St. Andrew's was the name unanimously chosen for the newly organized church. A Board of management, trustees and a building committee were chosen. A Sunday school was also organized which met for the first time Feb. 16th. The congregation decided to call a minister after learning that the people had subscribed, the day before, sufficient funds for his salary and a call was extended to Rev. J. G. Stephens, of Souris, Manitoba. Next day the people of the congregation subscribed a sufficient amount to be paid within sixty days for the erection of a manse. The building was proceeded with at once so as to be ready for occupancy for the minister and his family when they arrived. Weyburn Presbytery met on Friday of the same week and sustained the call and forwarded it to the clerk of Brandon Presbytery. Brandon Presbytery met on the following Tuesday and presented it to Mr. Stephens. He accepted and was inducted into his new charge on March 27th. The Presbyterians of the town were greatly delighted that they secured a minister before the rush of building operations began in the spring to remind men of God and His laws, and of Christ and His Salvation. Mr. Stephens remained for two years. He was succeeded by Rev. H. B. Johnston, B. D., who remained for seven years. The congregation then called Rev. J. R. Graham, B.D., who continued to be their minister until organic union in 1925.

2. *Woodrow*. Woodrow was supplied by Rev. S. P. Rondeau, Ph.B., during the whole of this period. He began his work in 1909 long before the railway was built into Assiniboia east. He did a great deal of his missionary work in those early days with a first class riding horse. It was not long before Mr. F. W. Therrien came to his help and the two of them rendered the church, the nation and the community great service during those pioneer years. As the country progressed, Mr. Rondeau localized his work more and more. We visited him in 1913 when we made our famous drive across Southern Saskatchewan. He undertook to take us down to see Mr. Therrien some six or eight miles away. By fording the Woodrow River, we would save several miles of a drive, but it was in flood. He said if you put your bag of oats on the seat, so that we can sit on it and put our feet on the dash board, we can get across dry. He said, "Are you afraid?" We enquired if the river bottom was fairly level. He assured us that it was. We concluded to try it. It turned out as he said, and we got across dry.

His work is now confined to Woodrow and one out-station, Sunbeam School.

Woodrow has a fine church and manse.

3. *Meyronne* was established as an augmented charge in 1918. It became self-sustaining in 1919. The people built their first church in 1914 and replaced it in 1923 with the present fine structure.

4. *Kincaid* was supplied by students until 1914 and from 1915 to 1922 they were sometimes supplied with ordained ministers and sometimes with catechists. They

became self-supporting in 1922. They called a minister in 1924.

5. *La Fleche* called a minister in 1920 and became self-supporting the same year. Melaval, the neighboring town is the other station of this field. Each congregation has a church. There is a manse at *La Fleche*.

#### ANOTHER PIONEER VILLAGE

*Willow Bunch, twelve miles south of Verwood*

Willow Bunch is a French town in township 5 Range 27 west of the 2nd Principal Meridian. It was established by the Indians and French Half-Breeds and ministered to by the Roman Catholic church long before Saskatchewan had a mile of railway lines. We saw it first in 1913. It had then about 150 people in it. It has now 600. The Roman Catholic church had a convent which was then used also as a public School, and it is still used for the same purpose. They have also a fine church. The United Church sent down Rev. W.T. Rees in the fall of 1925 to Little Woody field and he had such a passion for preaching, he started services among the few Protestants in, and around, Willow Bunch and they were so cheered with the messages he delivered that, under his leadership and with the help of Mr. Bennett, the postmaster and pioneer merchant of the town, they erected a church there, and Willow Bunch is now one of the stations of Verwood field. Verwood is a thriving village 12 miles to the north on the C.P.R. Weyburn line. Willow Bunch was greatly helped in 1926 by the C.N.R. extending their Bengough line into the town.

6. *Verwood* was supplied by students from 1913 to 1916. They erected a church and manse in 1915. They called a minister in 1917 and became self-supporting in 1918.

7. *Gravelbourg* was supplied by students and catechists from 1913 to 1917 and by ordained ministers from that time until organic union. The grants ranged from \$7 a week for students to \$400 per year for ordained men. They have a fine church and commodious manse both paid for. Gravelbourg is a large Roman Catholic centre.

8. *Readlyn* was until 1920, one of the congregations of the Verwood field. It was then established as a separate charge and called an ordained minister. It was self-supporting until 1922 when it became augmented with a grant of \$100 per year. This was increased to \$200 in 1924.

9. We come now to consider the eight student and catechist fields in Assiniboia East. Five of these eight fields Crane Valley, Little Woody, Obthorpe, Valor and Milly paid the salaries of their student missionaries in full in 1924 and for a number of years previous to that time. The grants to Fir Mountain and Summercove were \$6 per week in 1925. The grant to Wood Mountain was \$12.

#### ANOTHER PIONEER VILLAGE

##### *Wood Mountain, south of Limerick*

The R. N. W. M. Police Barracks was established in township 4 Range 3, west of the 2nd P.M. in 1874, and it was known as Wood Mountain. A telegraph line from it was later built to Moose Jaw, so that the Force

could be advised of law breakers fleeing from justice to the United States.

We first saw it in 1913. It was then a very small place. We were in hopes that the C.P.R. would route their Rife Lake or Maxstone line through it, but New Wood Mountain is about six miles to the north.

### *Assiniboia East*

Assiniboia East during the 14 years from 1912 to 1925 inclusive received in Home Mission grants \$24,685, an average of \$1,763.00 per year. The minutes of the Home Mission Board of 1924 record the total grants to Assiniboia East as \$1,008.00 for that year, less than the *average* of this period. The result of the help and oversight which Assiniboia East got has resulted in the establishment of six self-supporting fields for ordained ministers, two aid-receiving fields for ordained ministers, five self-supporting fields for lay supply (as students and catechists are sometimes called) and three aid-receiving fields for lay supply. It is important to notice this further important advance, which this territory made. In 1924 they paid to missionary budget \$2,146.00, more than twice as much as the grants paid to the aid-receiving fields that year—i. e., they paid in budget \$2,146.00 and got in grants \$1,008.00. In making a further study of the missionary advancement of these 16 fields, it should be remembered that they paid their ministers and missionaries in salaries that same year \$16,095.00. In 1911 they paid on salaries \$618.00 and they made no contribution to missionary budget. So in salaries, they advanced from \$618.00 in 1911 to \$16,095.00 in 1924 and in missionary Budget from \$0.00 in 1911 to 2,146.00 in 1924.

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### *A Marriage on the Frontier.*

In August 1914, we visited our missionary on a field west of Fife lake. We drove down 40 miles on Saturday and when we reached the stopping place of our missionary, we found a man there with a team, ready to take us, nine miles farther to officiate at the marriage of his brother. Would we go?—Why yes; So the missionary with the Superintendent and the driver started and landed at our destination before dark. We found everybody ready and waiting and after the ceremony and the wedding supper, we came back to our starting point with another team and landed safely by bed time.

We spent a great day with the student on Sunday preaching and administering the Sacraments and said good bye to him on Monday and went on our way rejoicing to visit our next field. We expect the student wrote a five page letter home to his mother telling her of his visit from the Superintendent and of the wedding.

### *School Home*

In 1923, the W. M. S. contributed \$15,500.00 towards the erection of a School Home in the town of Assiniboia and \$3,000.00 additional was contributed locally and a very fine brick building capable of accommodating 25 school girls and the staff was erected. It is steam heated and lighted by electricity. It has been of great value in enabling girls whose homes are in the country in that part of the province to proceed with their high school studies in town and at the same time to be under the care of a capable matron in the home.

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### PROGRESS MADE BY AID-RECEIVING FIELDS IN ASSINIBOIA WEST

The story of missionary advancement in Assiniboia West is very different from that of Assiniboia East during this same period, viz. 1911-1925. Assiniboia West is 125 miles from east to west and about 48 miles from north the south. This whole territory had abundant crops in 1915 and 1916. Then for five successive years all the country west of Shaunavon suffered greatly from drought and hot winds, with the result that many of the farmers became completely discouraged and sought locations elsewhere. About half of the people moved out, and the other half that remained were exceedingly poor. What was the church going to do? Abandon their missions and still further discourage the people, or increase their Home Mission grants and continue to send in missionaries? The Home Mission Board continued to send in missionaries. They did not send as many, but those they sent had to get very much larger grants, with the result that the progress of our missionary work in *Assiniboia West* has been both slow and costly. The total grants voted in 1914 for 12 summer fields in Assiniboia West was \$2,112.00 and the total grants voted in 1925 for 8 fields was \$2,802.00; of these 8 fields 5 of them were in operation for 12 months and the other three were summer fields. None of the fields in *Assiniboia West* went up to self-support during this period. There was however, some progress. The fields paid in salaries to their missionaries in 1914 only \$1,550. In 1924 this was increased to \$6,079. They did not pay

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anything to Budget in 1914. They paid \$486 in 1924. There were churches in 1925 at Ponteix, Gouverneur, Cadillac, Admiral, Eastend and Robsart and manses at Ponteix, Cadillac, Admiral, Eastend and Vidora.

We shall now make a study of the nine fields that were aid-receiving in operation in Assiniboia West in 1925. There were no self-supporting fields.

1. Ponteix—Rev. J. C. Grierson, Minister
2. Cadillac—Rev. W. S. E. Inglis, B.D., Minister
3. Admiral—Rev. W.T. Rees, Minister
4. Eastend—Rev. J. H. Stewart, Minister.
5. Vidora—Mr. Walter Staffin, Catechist.
6. Val Marie (Coriander)—Mr. James B. Johnston, Student
7. Robsart—Mr. Frank S. Hogg, Student.
8. Early—Mr. Jos. T. Rees, Student
9. Aneroid—Independent union field.

1. Aneroid was an aid-receiving catechist field in 1913 and was supplied by Mr. S. S. Sutherland, a gifted Scotchman, who enlisted when the War broke out and gave his life for his country.

This field afterwards alternated between students and ordained missionaries until 1916. It was raised to the status of augmentation in 1917, and became an Independent local union in 1918, and was one of the 15 congregations that became associated with the United Church in 1925.

### *Assiniboia West*

1. *Ponteix* was organized in 1912 by Rev. John Fletcher. The town and vicinity near by are largely Roman Catholic. To the south and south west of the



town, the people are largely Protestant. It was supplied by students and catechists from 1913 to 1922. At first the grants were as high as \$8.00 per week, later no grant was paid. A church was erected in 1916, and a manse in 1923. . An ordained missionary was appointed in the fall of 1922 with a grant of \$500 per annum.

2. *Cadillac* was organized by Rev. John Fletcher in 1913. He was succeeded by a catechist and from that time until the summer of 1924 the supply alternated between ordained men and catechists. The field that year became permanently an ordained mission field. The grant was \$400. A beautiful church was erected in 1925.

3. *Admiral* was also organized by Rev. John Fletcher in 1913 and was supplied by a student in 1914 and by a catechist in 1915. An ordained minister supplied in 1917, 1918 and 1919. Admiral was then supplied by catechists until 1923, and by ordained supply until 1925. This field bought a manse and Admiral erected a church in 1923. This field continued to get a grant year by year from \$4 a week up to \$400 a year.

*Still another Pioneer Village*

*Eastend, in Assiniboia (West)*

Eastend is beautifully located in the valley of the Frenchman River about 25 miles west of Shaunavon. We first saw it in 1913 before the railway was extended that far. It was then a very small place. It has now a population of 427. It was then able to boast of an irrigation ditch that was put in at a cost of about a quarter of a million dollars by the ranchmen in the

vicinity, to help to provide hay for their stock. A company was organized a few years ago to bore for gas. They sank the well just west of the Village. If they go deep enough they may yet find it.

4. *Eastend* was organized in 1914 and was supplied by students and catechists until 1918. They erected a fine church and manse in 1917. It was raised to the status of an augmented charge in 1919 and from that time onwards it has been supplied by ordained ministers. The grants ranged from \$5 per week for students and catechists to \$600 per year for ordained men.

5. *Vidora*. Upon the recommendation of Assiniboia Presbytery, *The Church and Manse Board* of the Presbyterian Church purchased in 1924 a manse at Vidora (which is 56 miles west of Shaunavon), to furnish accommodation for a missionary, who would minister to the religious needs of the people living in this drought stricken area from Ravenscrag to Govenlock, a distance of 41 miles, and extending north and south of the railway line, and whose duty it would be to preach as often as possible in 15 places, that had been opened during the prosperous years in this great area. The Home Mission Board on the recommendation of Presbytery made a grant of \$20 per week towards the missionary's salary. Mr. Walter Staffin was appointed, and he has been travelling this big territory ever since. He has had a student assisting him for 20 weeks in the summer time. He started his work with a new car. It is now almost worn out.

6. *Coriander* was organized in 1913. A grant was necessary through all the years of this period. It is

25 miles south west of Ponteix and was supplied during the summers only.

7. *Robsart* is located in the Vidora area with regular weekly supply during the summers and occasional supply during the winters.

8. *Early* is in a fertile country north of Scotsguard. From 1913 to 1925 it continued to be a summer student field with about a \$5.00 a week grant.

### AN OBLIGING BOY

In the early days, before all the homesteaders had found good water, we carried a thermos bottle to, if possible, keep a supply on hand. One afternoon we reached a railway construction camp near Robsart. They had pitched their tents near a fine spring, and so we took the opportunity to get a fresh supply. We found a bright boy near the door of one of the tents and invited him to watch our horse until we returned. We offered him a "tip" when we got back, but he graciously refused it. He was the son of the contractor. He and his mother were holidaying at the camp, and the boy was learning at the same time something about how railway grades are built.

PROGRESS MADE BY AID-RECEIVING FIELDS  
IN REGINA PRESBYTERY

The Presbytery of Regina, in 1911, comprised the territory now included in the Presbyteries of both Regina and Moose Jaw. In 1913, this territory was divided into the Presbyteries of Moose Jaw and Regina. The eastern part with the city of Regina as a centre was called the Presbytery of Regina and the western part, with the city of Moose Jaw as a centre was called Moose Jaw. The Presbytery of Regina now extends along the Main line of the C.P.R. from McLean to Pense, from Regina to Francis, from Regina to Davin, from Regina to Avonhurst, from Regina to Imperial, from Regina to Davidson, from Regina to Stony Beach and from Regina to Bechard.

We shall consider the aid-receiving fields of the Presbytery separately.

The self-supporting charges in the spring of 1911 with the ministers were,

1. Knox Church, Regina—Rev. M.A. MacKinnon, D.D.
2. St. Andrews, Regina—Rev. W.A. Guy, B.D.
3. Condie—Rev. E. McQueen
4. Pense—Rev. D. J. Scott.
5. Craik—Rev. Jos. McNeil
6. Francis—Rev. J. H. Urie
7. Grand Coulee, vacant
8. Lumsden—Rev. R. J. Russell
9. Davidson—Rev. Peter Fisher.

Two more self-supporting charges were added in the city of Regina later, the one in the summer of 1912 and the other in 1913.

# CHURCH EXTENSION IN REGINA

Regina had two Presbyterian churches in 1911, Knox and St. Andrew's. The city was growing very rapidly. It had then a population approaching 40,000. Knox church under the leadership of Rev. Dr. M. A. Mac Kinnon conceived the idea of a wise and progressive church extension movement and instituted a \$100,000 campaign fund to carry it into effect.

Knox was located in the centre of the city and St. Andrew's was situated in the north west. To supply the needs of all parts of the city, the committee in charge of the movement decided that a church should be built in the south west, another in the south east and a third in the north east; and so Westminster was organized and built a beautiful church in 1912, Carmichael was organized in the south east, and in 1913 erected a less expensive building, which has since been replaced by a fine brick structure; and in the fall of 1913, Chalmers was organized and built a mission church. Westminster called Rev. Dr. J. W. Nelson and was a fine strong self-supporting cause from the start. Carmichael called Rev. R. J. McDonald, M. A., B.D., and it too was a fine strong self-supporting congregation from its organization. Chalmers secured the services of Mr. A. Blue, who had done very satisfactory missionary work at Expanse, and with the help of a Home Mission grant, it made good progress.

There was one augmented charge in Regina Presbytery in 1912.

1. Balgonie—Rev. J. C. Cameron, B.A., Minister.  
There were two ordained mission fields,

1. Bethune—Rev. Peter Nasmith,

2. Qu'Appelle (Indian)—Rev. R. B. Heron.

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And the ten student or catechist mission fields were,

1. Avonhurst
2. Disley
3. Findlater
4. Liberty
5. Foxbury
6. Sedley and Lajord
7. Girvin
8. Ames
9. Keddleston
10. Stony Beach.

And the three mission fields that were organized since 1911 were,

1. Penzance
2. Chalmers Regina
3. North Regina.

### PRESBYTERY OF REGINA

1. *Balgonie* was an augmented charge in 1911 receiving a grant of \$200 per year. By co-operation agreement the Methodists withdrew from Balgonie, and the field became self-supporting.

2. *Stony Beach* was supplied by a married catechist in 1911. This field was rural and had a manse and church at Stony Beach. It became self-supporting in 1914.

3. *Bethune* was an ordained mission field in 1911 with a grant of \$5 per week. It became augmented in 1914 with a grant of \$400 per annum. It became self-supporting in 1917. Bethune erected a handsome and commodious church in 1915.

## PROGRESS IN AID-RECEIVING FIELDS 129

24. *Avonhurst* was supplied by students and catechists from 1911 to 1916. It had ordained supply in 1917, catechist supply 1919 and 1920. They erected a manse in 1920. They again had ordained supply for the rest of this period. In 1924, the Qu'Appelle Indian mission was merged with this field. The grant, to this combined work per year, was \$1,000.00.

5. *Disley* was supplied with students and catechists from 1911 to 1919. The grant was about \$4 a week. It became self-supporting from 1920 to 1923 inclusive, and then reverted in April 1925 to the aid-receiving list. Disley built a church in 1915 and later bought a manse.

6. *Findlater* was usually supplied with students and catechists from 1911 to 1923. It had ordained supply in 1924 and 1925. It was aid-receiving throughout its whole history excepting 1917 and 1918. It has a fine church and manse.

7. *Liberty* has been self-supporting since 1912 and has a very fine church and commodious manse. Penzance is again associated with it. It, too, has a fine church.

8. *Foxbury* was a self-supporting summer students' field from 1912 to 1924. A single ordained missionary supplied it during the summer of 1925 with a grant at the rate of \$400 per annum. Foxbury has a beautiful church. It was a three station field.

9. *Sedley* and *Lajord* had ordained supply from 1912 to 1920 with a small grant, sometimes as low as \$3 a week. Sedley bought a manse in 1912. The Roman Catholic population is very greatly in the majority, and the few Protestants that were left in and around the town in 1920 decided to close the services. After serious thought and various efforts to continue, Presbytery agreed to

## 130 MISSIONS IN SOUTH. SASKATCHEWAN

their selling their church and manse. Lajord the other station of this field is now supplied on Sundays in the summers, by the minister of Francis.

10. *Girvin* was usually aid-receiving until 1920. They decided to call an ordained minister at that time and become self-supporting. This proved a fine success. The work was still further strengthened by the establishment of a double affiliated local union in 1921.

11. *Ames* is now a very weak summer student mission field, requiring a large grant. One fall, after our student left, the Free Methodist minister from Eyebrow opened services at Ames and induced most of our congregation to unite with his church.

12. *Keddleston* has been an aid-receiving field since 1911 with the exception of one year. It has had ordained supply since 1914. There is a church at Dilke and a manse at Keddleston. It should be remembered that the farmers of this field have had a number of poor crops.

### A BAD NIGHT FOR THE MISSIONARY

We visited Keddleston in November 1922. The drive for the round trip on Sundays is about 26 miles. Rev. W.S.E. Inglis the missionary and the Superintendent started from Edwards school a little before dark for the evening appointment at Keddleston, ten miles distant. We were travelling almost due east in the teeth of a cold east wind. We have been out lots of days with the thermometer 40 degree below zero, when it was a lot more comfortable, and we were well prepared for the drive—better prepared than the missionary. We were driving in an open buggy drawn



by one horse and travelling at about six miles an hour. We were expecting Mr. Inglis to growl before we reached home, but he didn't. Too much Scotch for that. It was not very long however before he was laid up for a spell, with rheumatics. Some years afterwards, we asked him, if he remembered the trip from Edwards in 1922. He remembered it alright.

13. *Penzance* asked to be separated from Liberty, and to be established as a self-supporting field in 1920. They bought a fine manse and made a brave start, but had to apply soon for a grant, and later on decided to again unite with Liberty.

14. *Chalmers* Regina was organized in 1913, built a church and secured the services of an able catechist. It has had ordained supply since 1916. They attained to self-support for five years while Rev. Milton Tyndal was minister, but dropped back to augmentation in 1925.

15. *North Regina* is situated in a municipality just outside the city of Regina. This field was organized in 1915. Tregarva gifted them a church, they were not using. With liberal help from the Church and Manse Board the congregation bought a manse. Condie congregation, 10 miles to the north west, and North Regina were organized as an aid-receiving field, with a grant of \$450 per year. This field continued to need assistance until organic union.

Summed up, the progress made by aid-receiving fields in Regina Presbytery from 1911 to 1925 was as follows:

1. Balgonie advanced from augmentation to self-support in 1915.
2. Stony Beach advanced to self-support in 1916.
3. Bethune advanced to self-support in 1917.

4. Liberty advanced to self-support in 1914.
5. Girvin advanced to self-support in 1920.
6. Westminster Regina was established as a self-supporting congregation in 1912.
7. Carmichael Regina was established as a self-supporting congregation in 1913.
8. Chalmers Regina advanced to self-support in 1921.
9. Avonhurst, Disley, Findlater and Keddleston advanced to aid-receiving fields for ordained supply.

The following are some of the other ministers who served faithfully and successfully in the Presbytery of Regina during the period from 1911 to 1925.

*Ministers :*

Rev. J. W. Whillans	Rev. C. M. Bater
" H. D. Leitch	" Jas. Laing, B.A.
" J. G. Coghill	" Harry Joyce
" W. A. Davis	" J. C. Madill
" H. W. Hagelstein, B.A.	" Jas. Greer
" G. R. Burt	" John G. Bitcon
" J. H. Miller, B.A.	" Wm. Paterson, B.A.
" J. S. Caldwell, B.A.	" R. C. Pollock
" W. A. Alexander	" McK. Omand
" G. S. Gervan	" Milton Tyndal,
" W. H. Madill	M.A., B.D.
" A. Young, M.A.	" J. A. McKenzie, B.A.

*Elders :*

Mr. A. W. Cameron	Mr. A. H. Snell
" J. R. Dillon	" Geo. Clarke
" W. G. Robinson	" R. J. Kidd
" D. Chalmers	" W. T. Balfour

Mr. R. Kinnon	Mr. R. Nancekieveille
" Wm. Robson	" A. F. Little
" G. H. Barr	" W. Hambly
" Mr. F. Blair	" W. A. Smart
" Robt. Martin	" R. D. Trew
" F. W. Ferguson	" W. J. Allison
" Albert Brown	" T. A. Wilson
" David Bryden	" Robt. Moore
" J. Hewittson	" F. B. Reilly
" Jas. Duff	" Robt. Sinton
" Wm. Osborne	" W. M. Leigh
" Peter Story	" Dr. H. McLean.
" Jas. Bowie	

The city of Moose Jaw was also growing rapidly in 1911. It had two Presbyteriam churches at that time, St. Andrew's on the north side with Rev. W. G. Wilson, M.A., minister, and St. Paul's on the south with Rev. R. M. Hanna, B.A., minister in 1912. St. Andrew's under the leadership of their minister Rev. W. G. Wilson, M.A., encouraged the Presbyterians in the north western part of the city to organize a congregation which was called "Minto," and assisted them to erect a fine church building which was opened free of debt in the fall of that year and to which Rev. H. R. Read, B.D., was called in 1912. He continued to give them efficient services until 1921 when he met his death in a most unfortunate auto accident.

## CHAPTER VI

PROGRESS MADE BY AID-RECEIVING FIELDS  
IN MOOSE JAW PRESBYTERY

We shall now trace the advancement of the aid-receiving fields in what is now the Presbytery of Moose Jaw.

There were eight self-supporting charges in 1911.

1. Tuxford—vacant.
2. Caron—Rev. Duncan Sillars, Minister
3. Drinkwater—Rev. D. M. Robertson, Minister.
4. Milestone—Rev. J.J. Manthorne, B.D., Minister.
5. St. Andrew's Moose Jaw—Rev. W. G. Wilson, D.D., Minister.
6. Rouleau—Rev. D.M. Buchanan, B.A., Minister.
7. Wilcox—Rev. W.W. McRae, B.A., Minister.

Augmented charges.

1. St. Pauls, Moose Jaw—Rev. R. M. Hanna, B.A., Minister in 1912.
2. Petrolia—Rev. Geo. T. Bayne, Minister.
3. Minto Moose Jaw—Rev. H. R. Read, B.D., Minister.
4. Tugaske—Rev. Percy Knott, Minister.

Tugaske soon after 1911 became self-supporting.  
Ordained mission fields.

1. Brownlee—Rev. Jas. W. Anderson, Minister.
2. Elbow—Mr. S. R. Reynolds.
3. Eyebrow—Rev. R. J. Spratt, Minister.

Student and catechist fields in 1911 and those that were added afterwards were, <sup>12</sup>

1. Central Butte
2. Hawarden
3. Keeler
4. Marquis
5. Expanse (Lake Johnston)
6. Loreburn
7. Maple Bush
8. Dumblane
9. Lucky Lake
10. Demaine
11. Lance Valley
12. Finnish Settlement
13. Pasqua
14. Riverhurst
15. Shamrock
16. Old Wives
17. Chaplin
18. Deckerville
19. Dunkirk
20. Lawson and Bridgeford
21. Hodgeville
22. Pine Lake
23. Parkbeg
24. Bateman
25. Ruthenian Moose Jaw.

1. *St. Paul's Moose Jaw* was raised to the status of an augmented charge with a grant of \$300 in 1912 and the congregation immediately called. The congregation erected a fine manse the same year. In 1917 the field

was reorganized and Petrolia and Baildon were associated with St. Pauls, and it became a strong self-supporting charge.

2. *Petrolia* and Baildon formed an augmented charge from 1911 to 1916. It was then associated with St. Pauls, and in 1917 became a self-supporting field.

3. *Minto* Moose Jaw was organized as an augmented charge in 1912. The grants from 1912 to 1921 ranged from \$150 to \$400. It became self-supporting in 1922.

4. *Elbow* received a grant of \$2 a week in 1912 for a married catechist. In 1914 it was raised to the status of an augmented charge, and from 1914 to 1917 the grants ranged from \$150 to \$400 per year. It was self-supporting from 1918-1921 and again became aid-receiving from 1922-1925. There were some very poor crops during the close of this period.

5. *Brownlee* was aid-receiving from 1912-1916. It was self supporting from 1917 to 1921. It received a grant of \$7 a week in 1922 and again became self-supporting until 1925. It was ceded to the Methodists in April of that year.

6. *Eyebrow* received grants from 1911 to 1916. It was then assigned to the Methodist Church in co-operating negotiations.

7. *Hawarden* was aid-receiving from 1912 to 1921 with the exception of 1917. The grants ranged from \$4 a week to \$350 per year. A catechist supplied this field—during the winter of 1911-12. The congregation erected a fine church and a student's manse in 1912. It entered into double affiliation, with the first minister a Methodist, in 1921.

8. *Central Butte* was supplied by students from 1912 to 1916 and without a grant. It then entered into an Independent local union.

9. *Keeler* and *Marquis* were separate fields until 1921. They were supplied by catechists in 1912. Marquis obtained an ordained minister in 1915 and was supplied by ordained ministers until 1921. It was aid-receiving until 1915. Keeler received ordained supply at the same time and continued aid-receiving until 1915 and again in 1920 and 1921. These fields then united and became a strong self-supporting charge until organic union.

10. *Expanse* was a three station field. It was almost continually aid-receiving from 1912 to 1925. The field was supplied by a catechist in 1913 and during that year Expanse erected a church. Later it purchased a manse. This field has had ordained supply since 1916.

11. *Maple Bush* was a separate mission field from 1912 to 1918. It was aid-receiving during these years. Later it was merged with Elbow.

12. *Loreburn* was aid-receiving from 1912 to 1917. It became self-supporting in 1918. It was supplied by catechists and students until 1916. Since then this field had ordained supply. Loreburn erected a beautiful church in 1917.

13. *Dumblane* lies west of the Saskatchewan River.

14. *The Finnish Settlement* lies to the north and west of Dumblane.

15. *Lucky Lake* lies to the South of Dumblane.

16. *Demaine* is South West of Lucky Lake.

17. *Lance Valley* lies west of Lucky Lake.

These five fields were a long distance from a railway until the C.N.R. extended a branch which finally reached Beechy, the present end of the track. The extension to Beechy was not made until after the War.

These fields in the early days were supplied at different times by students, catechists, and ordained ministers. They were almost always aid-receiving. Dumb-lane erected a church and manse after the railway line was built. Lucky Lake and Demaine also erected manses so that there was accomodation for three ordained married ministers, in this part of the Presbytery. The Finnish Settlement was supplied by our church with a missionary, first, in 1921. Miss V. Heinonen, a Toronto University student, able to speak English and Finnish with equal fluency, spent the summer of that year amongst them. We failed to get another missionary for them until 1926, when Rev. A. I. Heinonen, a brother of the first missionary came. He too could speak English well, and preached to the English congregations of Dumb-lane and Birsay and devoted the rest of his time to the Finnish people. This arrangement continued until organic union. After union all this territory west of the Saskatchewan River in Moose Jaw Presbytery was transferred to the new Presbytery to Elrose in northern Saskatchewan.

18. *Pasqua* was a student and catechist field from 1911 to 1914 and received a grant of \$3 per week. Pasqua erected a fine church in 1914 and Mount Pleasant in 1920. The field was self-supporting for lay supply from 1915 to 1920. An ordained missionary was sent to them



in 1921. The grants from 1921-25 for ordained supply ranged from \$100 to \$300 per year.

19. *Riverhurst* was a three station field. In the early days it was supplied by catechists and students. The grant in 1912 was \$2 per week and it was self-supporting afterwards. In 1917 Riverhurst became an Independent local union congregation and the other two stations, Bryceton and Gilroy remained Presbyterian, but Presbytery agreed to leave them with Riverhurst, so that this field would be able to support a minister.

20. *Shamrock* field was known as Trewdale before the C.P.R. extended the Coderre branch line into this territory. The field was aid-receiving during this whole period from 1914 to 1925. The grants ranged from \$2 to \$8 per week, and it was a summer field until 1921. Rev. John Fletcher was appointed by Presbytery to take care of that great district in the winters of 1922, 1923 and 1924. It was supplied again by students until organic union.

21. *Bevitt* throughout its whole history has been a student field excepting while Rev. John Fletcher had charge of it, for three winters, when they got occasional supply. The field was aid-receiving until 1922. The grants were usually \$4 and \$5 per week. It was self-supporting from 1923 to 1925 for student supply for the summers.

22. *Old Wives* lies north of Lake Johnston. It was a four station field and was supplied by students in the summers. It was aid-receiving throughout its whole history.

23. *Chaplin* is a three station field on the main line of the C.P.R., 54 miles west of Moose Jaw. It was

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organized in 1912. It has been almost continually aid-receiving. The grants have ranged from \$200 to \$600 per year. Chaplin has a church and manse. The field was supplied by ordained missionaries from 1913 to 1924 and then by a married catechist until union.

24. *Deckerville* was a mission field in the early days close to where Mazenod now is. It was a prosperous mission from 1912 to 1914. To prevent overlapping the co-operating committee assigned it to the care of the Methodist Church.


25. *Dunkirk* continued to be a separate organization until 1915 when it was merged with Expanse. It was aid-receiving from 1912 to 1915.

26. *Lawson* and Bridgeford is a three station field, as now organized. This territory was re-organized in 1914 and Lawson was raised to the status of an augmented charge with a grant of \$350. It became self-supporting in 1917. There is a church at Bridgeford and a manse at Lawson.

27. *Hodgeville* was organized in 1912. This territory got a railway in 1918. The field was aid-receiving from 1912-1916 and also in 1920 and 1921 and again in 1925 when the grant was \$300. Hodgeville has a church and manse. It has now ordained supply.

28. *Pine Lake* mission field is located in the hill country north of Chaplin. It was organized in 1914. It was usually aid-receiving for a student. The grant was about \$8 per week.

29. *Bateman* was aid-receiving in 1914 and 1915 and self-supporting from 1916 to 1919. It again received grants of \$300 and \$200 in 1920 and 1921 and has been self-supporting since. This field has had ordained



supply since 1917. The manse, which was first near Stewart school, was moved into the town of Bateman in 1919 after the railway line was extended through the district. Churches were erected in both Bateman and St. Boswell's. St. Boswell's is the other congregation of the field.

30. *Parkbeg* is on the main line of the C.P.R. 35 miles west of Moose Jaw. It is a three station field. It has been almost continually aid-receiving. The grants have ranged from \$6 per week to \$500 per year. It was supplied for some years by students. It has also had catechists and ordained supply. There is a fine cottage manse at Parkbeg.

### 31. Ruthenian Mission Moose Jaw.

This mission was organized in the city of Moose Jaw in 1914. Rev. John Gregorash was secured to carry on this work. He laboured diligently for two years. He was succeeded by Rev. D.D. Perch. They got a few of their people to attend, but they got very little encouragement, and at last Presbytery decided to close the mission. They were of opinion that the \$900 a year could be spent to better advantage elsewhere.

Summed up, the advancement in the Presbytery of Moose Jaw during this fourteen year period from 1911 to 1925 was as follows:

1. Brownlee became self-supporting in 1923.
2. St. Paul's, Moose Jaw, became self-supporting in 1917.
3. Eyebrow was assigned to the Methodist in 1916, by the co-operating committee and ceased to be aid-receiving.

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4. Hawarden became a double affiliated local union field in 1922 and ceased to be aid-receiving.
5. Central Butte became an independent local union charge in 1916 and ceased to be aid-receiving.
6. Keeler and Marquis united and became self-supporting in 1922.
7. Loreburn became self-supporting in 1918.
8. Riverhurst became an independent local union field in 1917, and was, previous to that time, also self-supporting.
9. Lawson became self-supporting in 1917.
10. Bateman became self-supporting in 1922.
11. Minto, Moose Jaw, became self-supporting in 1922.
12. Deckerville was ceded to the Methodist by the co-operating committee in 1915.
13. Pasqua advanced from the student class to an ordained minister's aid-receiving field.
14. Dumblane advanced from a student field to an ordained minister's aid-receiving field.
15. The Finnish Settlement advanced from a student field to an ordained minister's aid-receiving field.
16. Lucky Lake advanced from a student field to an ordained minister's aid-receiving field.
17. Demaine advanced from a student field to an ordained minister's aid-receiving field.
18. Expanse advanced from a student field to an ordained minister's aid-receiving field.
19. Petrolia was merged with St. Pauls Moose Jaw and ceased to be aid-receiving.
20. Elbow advanced from a catechist field to an ordained minister's aid-receiving field.

The following are some of the ministers and missionaries who served faithfully and successfully in the

Presbytery of Moose Jaw during the period from 1911 to 1925 whose names do not appear elsewhere in this book.

Rev. D. E. Winslow	Rev. H. B. Donnelly, B.A.
" G. E. Lougheed, B.A.	" W. H. May, B.A.
" T. W. Ruddell, B.D.	" Wm. Waugh
" Alex McTavish	" T. F. McGregor
" D. J. Townley	" Philip Duncan, B.A.
" H. W. Toombs, B.A.	" H. N. Morgan
" A. J. Lewis, B.A.	" T. A. Blockey
" H. W. Stevenson	" Douglas Warden
" J. A. Kennedy	" J. A. Carefoot
" J. R. Wilson	" A. I. Heinonen
" J. G. Morrison	" L. A. Muttitt, B.D.
" Ed. Beeching	" J. A. McKeigan, B.A.
" W. C. Letham, B.A.	Mr. Neil Matheson
" R. M. Hanna, B.A.	Rev. A. Robertson
	" J. R. Hall.

*Elders:*

Mr. A. H. Powell	Mr. J. A. Jamieson
" W. F. Heal	" W. H. Andrews
" John Cooper	" Geo. W. Ross
" I. W. Cooper	" Wm. Colter
" Jas. Glen	" W. G. Morrison
" J. D. Hodgson	" L. A. Blackwood
" J. A. Murdoch	" B. Longmore
" A. W. Mayberry	" W. J. Boyle
" D. Watson	" J. A. McLean
" J. McClintock	" J. D. Fraser
" T. J. McCannon	" J. L. Bryant
" Wm. Hutton	" Jas. Campbell
" Andrew King	" Robt. Wilson.

PROGRESS MADE BY AID-RECEIVING FIELDS  
IN SWIFT CURRENT PRESBYTERY

Progress made in the reduction of grants from 1911 to 1925 in Swift Current Presbytery.

Self-supporting fields in 1911.

1. Maple Creek—Rev. John G. Bitcon, Minister
2. Swift Current—Rev. M. C. Campbell, M.A., Minister
3. Gull Lake—vacant.

Ordained Mission fields.

1. Grant—Rev. J. P. Grant, Minister
2. Morse—Rev. M. L. Leitch, Minister

Mission fields with students or catechists.

1. Richmond (Buffalo Head)
2. Sceptre (Clinworth)
3. Fish Creek
4. Hatton (Forres)
5. Vanguard (Glen Bryan)
6. Waldeck
7. Braddock (Bigford)
8. Abbey (Miry Creek)
9. Murraydale (Davis Creek)
10. Pennant
11. Success
12. Stone (Skull Creek)
13. Antelope (St. Clair)
14. Webb
15. Lemsford
16. Battrum
17. Golden Prairie
18. North London.

1. *Grant* field lies north east of Maple Creek. It was supplied by an ordained missionary in 1912 and 1913. Students supplied it from 1914 to 1916. It again had ordained supply from 1917-19. Students then supplied it until organic union in 1925. It was aid-receiving throughout the whole period. The grants were from \$4 to \$10 per week.

2. *Morse* mission had ordained supply from 1911 to 1914. The field finally became an independent local union field in 1918.

3. *Richmound* field was originally called Buffalo Head. It lies about 40 miles north west of Maple Creek. It has been aid-receiving throughout the entire period from 1912 to 1925. Even with grants, sometimes as high as \$10 per week, the people had great difficulty paying the rest of the salaries to summer missionaries. The people had only one good crop from 1917 to 1926, the failures were due to drought, and many of the people left the district.

4. *Sceptre* received grants from 1911 to 1917. Rev. John Fletcher was ordained supply in 1912. The other missionaries during this period were students and catechists. This field was supplied by ordained ministers from 1918 to 1922. During this time it was self-supporting. In 1923 the Presbytery agreed to hand it over to the Methodist for a four year term.

5. *Fish Creek* was an aid-receiving field from 1911 to 1914. Later it was supplied locally by Mr. J. H. Malden a catechist without a grant. He was under appointment by Presbytery. This arrangement continued until organic union.

6. *Golden Prairie* was originally associated with Hatton. Later it became a summer field for students

with grants ranging from \$5 to \$8 per week. The crops were so poor for a number of years that one student was appointed to Richmond and to as much of Golden Prairie as he could supply.

7. *Hatton* had ordained supply in 1912. Later it had student and catechist supply. In 1916 it had ordained supply. After 1916, this part of Southern Saskatchewan had a succession of very poor crops through drought, and with the help of grants ranging from \$5 to \$10 per week, the people had great difficulty in paying the rest of the salaries of the missionaries. Hatton has a manse.

8. *Vanguard* got a railway in 1911. This field was aid-receiving from 1911 to 1916. The grant for student supply in 1911 was \$7 per week. It was raised to the status of augmentation in 1913 with a grant of \$300 per annum and from that time onwards the field had ordained supply. It became self-supporting in 1917. This field has both a church and a manse.

9. *Waldeck, Cutbank and Bigford* had catechist supply in 1911 and 1912. The grants during these two years were \$4 and \$8 per week. This field had ordained supply in 1913 and 1914. Waldeck was ceded to the Methodists by the co-operating committee. The rest of the field had ordained supply from 1915 to 1919 and then students and catechists from 1920 to 1924. Later on the field was called Bigford. The C.P.R. extended their Coderre branch through this field in 1924 and it was then called Braddock after the railway station close to one of the congregations. An ordained missionary was appointed to the field in April 1925.

10. *Abbey* is a three station field. It was aid-receiving from 1911-17 for student and catechist supply. It was self-supporting from 1918 to 1921 and again aid-receiving



from 1922 to 1925. The grants ranged from \$3 to \$8 a week. This field had ordained supply in 1918. Abbey built a fine church during the same year. It again had ordained supply in the summer of 1925.

11. *Murraydale* is south of Maple Creek. It was a three station field. It had ordained supply in 1912 but during the years from 1913 to 1925 it was supplied with students and catechists with grants ranging from \$4 to \$8 per week.

12. *Pennant* was aid-receiving from 1912 to 1915 and again from 1918 to 1921. A church was erected in Pennant in 1912. It was usually supplied by students and catechists. It had ordained supply however, for about two years. In 1921 it united with the Evangelicals, who had a mission north east of the town and their missionary gave Pennant Sunday supply.

13. *Success* was a three station field. It received grants from 1911 to 1915 and again from 1918 to 1925. The amounts ranged from \$5 to \$10.50 per week. Success erected a church in 1913, and a manse in 1918. It was supplied by students and catechists from 1912 to 1920 and by ordained supply from 1921 to 1925.

14. *Stone* is 20 miles south of Tompkins, on the eastern bench of the Cypress Hills, and in a fertile country. The field was aid-receiving from 1911 to 1915 for summer supply. Self-supporting from 1916 to 1918. It was again aid-receiving from 1919 to 1921 and self-supporting from 1922 to 1925. It has been usually supplied by students. The grants were from \$3 to \$8 per week.

15. *Antelope* is a three station field. It is situated on the main line of the C.P.R. 28 miles west of Swift Current. They bought a frontier manse in 1925. It was aid-receiving from 1911 to 1925 with the exception of the

years from 1915 to 1918. It was usually supplied by students and catechists.

16. *Webb* was a three station field and was aid-receiving from 1911 to 1925 with the exception of 1918 and 1919. It was usually supplied by ordained ministers. The congregation of Webb built a \$6,000 church in 1922, and has had a manse throughout the whole period from 1911 to 1925.

17. *Lemsford* was organized as a separate field in 1914, and was aid-receiving until 1925, with the exception of 1918 and 1919. It was a summer field, supplied by students and catechists. Lemsford purchased a three roomed manse in 1921.

18. *Battrum* was a summer field for students and required large grants in order that the missionaries might get their salaries.

19. *North London* was a three station field, 20 miles north of Tompkins, and was supplied usually by students for the summers from 1911 to 1925. It only received grants for five years in its long history. Although they had crop failure, after crop failure, they found money somehow to pay their missionaries.

20. *Valley Centre* had ordained supply from 1916 to 1918 and student supply in 1920 and 1921. The grants ranged from \$5 to \$8 per week. The field was closed in 1922.

In summing up the advancement of aid-receiving fields in Swift Current Presbytery, it should be remembered, that the western half of the Presbytery had six poor crops in succession, during this 14 year period.

1. Sceptre advanced to self-support in 1918.
2. Vanguard advanced to self-support in 1917.
3. Pennant ceased to be aid-receiving through uniting with the Evangelicals in 1921.

4. Stone advanced to self-support for summer supply in 1922.
5. North London advanced to self-support for summer supply.
6. Morse became an Independent local union field in 1918.
7. Abbey advanced from student to ordained supply.
8. Success advanced from student to ordained supply.
9. Braddock advanced from catechist to ordained supply.

Mansees were erected or bought in Sceptre, Abbey, Pennant, Success, Vanguard, Antelope and Lemsford-7.

Churches were built in Sceptre, Vanguard, Abbey, Pennant, Success and Webb-6.

#### SUMMED UP

The progress made by aid-receiving fields in these nine Presbyteries from 1911 to 1925 was as follows:

	Advanced to self-support with or- dained supply	Advanced to aid-receiving ordained fields	Other fields no longer aid-receiving in 1925	Contributions to budget in 1924
1. Abernethy . . . . .	7	5	2	\$3,588.74
2. Qu'Appelle . . . . .	9	2	3	4,175.19
3. Arcola . . . . .	5	0	3	2,300.61
4. Alameda . . . . .	1	1	3	2,636.76
5. Weyburn . . . . .	5	1	1	3,996.58
6. Assiniboia (east)	6	2	5	2,146.00
Assiniboia (west)	0	4	0	486.30
7. Regina . . . . .	7	6	0	17,257.79
8. Moose Jaw . . . . .	7	9	5	11,267.70
9. Swift Current . . .	4	3	4	2,413.24
<b>Total . . . . .</b>	<b>51</b>	<b>33</b>	<b>26</b>	<b>\$50,278.91</b>

## 150 MISSIONS IN SOUTH. SASKATCHEWAN

The total amount of grants paid to the aid-receiving fields in Southern Saskatchewan in 1924 was \$26,301.43, so that these nine Presbyteries in 1924 sent in budget contributions that same year enough of money to pay all the grants to the aid-receiving fields and in addition the difference between

\$50,278.91  
and 26,301.43

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\$23,977.48

This is a great record and all who helped, ought to rejoice.

The following are some of the other ministers who served faithfully and successfully in the Presbytery of Swift Current during the period from 1911 to 1925,

Rev. Thos. Corbett	Rev. L. A. Bygrave
" W. W. McCrae, B.A.	" F. A. Clare
" John L. Nicol, Ph.D.	" Rev. D.G. Cameron
" Walter Ward	" R. Honeyman
" Wm. Burge	" Geo. Renwick

### *Elders:*

Mr. John Colquhoun	Mr. E. G. Eagleson
" W. Alexander	" H. R. Sweeting
" Dr. G. L. Cameron	" W. E. Farrow
" J. Gordon	" W. E. Jopp
" J. Smith	" T. R. McCrae
" W. Meyer	" A. Bonfoy

## CHAPTER VII

### FORMATION OF COMMUNION ROLLS

We devoted a great deal of attention during 1915 to the formation of communion rolls. In a number of mission fields the Lord's Supper had not been previously administered. In some of the others, supervising pastors had conducted the communion services and had administered the Lord's Supper to communicants of all denominations wishing to partake, without keeping any record and without learning whether they wished to be considered communicants of the congregations or only visitors. We concluded that if our work as a church, in these preaching places, was going to be established on a permanent basis, that the communicants desiring to be identified with our cause should be publicly received and a communion roll formed in every congregation. How should we proceed? Our church alone gave services in a large number of these places and where there were, in most cases, communicants of three or four other denominations. Would we admit only those who were Presbyterians and those who wished to unite as such, and leave out all those who wished to continue to be identified with their own churches though not represented in the community and not likely to be? Many of these people wished to feel that they had a local church home, and that they were vitally connected in some way with the

congregations in which they worshipped although not prepared to sever their denominational connection with the church of the homeland. Had our church made any provision to meet such cases? We were glad to find that it had.

#### ASSEMBLY PROVISION

The Assembly of 1908, upon the recommendation of the Home Mission Committee of that year, instructed the Committee on Church Union "To confine their attention during the next year to the consideration of the question of co-operation, not only with the Congregational and Methodist churches in Canada, but also with other evangelical churches, so as to prevent overlapping, and secure as great economy of resources as possible."

While this movement did not result in any other denominations being led to consider favourably co-operation, in addition to the negotiating churches, it did result in "an agreement for co-operation in home mission work" between the Presbyterian, Methodist and Congregational churches in Canada, whereby there was soon very little overlapping among these three denominations in home mission work in these western provinces.

One of the articles of these co-operation regulations provided that "members who prefer to retain their own denominational connection either by enrolment in an adjoining congregation or, by depositing of their certificates with the proper denominational authorities, shall as far as possible, enjoy all the rights and privileges of membership in the local church. Such persons shall be known as *associate members* of the congregation concerned." We, therefore, decided to take advantage of

this co-operation regulation and received as *associate members* those wishing to retain connection with their own denominations, and at the same time, be communicants of the local church.

During that year we organized fifty-nine communion rolls; two in Alameda Presbytery, seven in Weyburn, ten in Regina, nine in Moose Jaw and thirty-one in Swift Current Presbytery, and received six hundred and twenty communicants—three hundred and thirty-nine Presbyterian, and two hundred and eighty-one associate members, among them Methodist, Congregational, Anglican, Baptist, Lutheran and Holiness Movement. We made it clear to these associate members that, along with "their rights and privileges of membership" in the local church, they, at the same time, were undertaking to bear their fair share of the local expenses of the congregations, they were uniting with. We publicly received the Presbyterians and those wishing to so unite by giving them the right hand of fellowship as *members*, and to the others we gave the right hand of fellowship as *associate members*.

#### MEMBERSHIP

Any well organized Christian church is gathering its members into congregations for worship, for instruction, for the education of the young, for fellowship, service and for combined missionary effort.

The emphasis has been on *Finance* in the *past*. In the *Future* it should be on *winning the boys and girls of our Sunday Schools to Christ*. We ought not to relax our efforts to get our people to contribute liberally to

missions, but we ought to redouble our efforts to greatly increase our membership. Many of our ministers through all their years of service have kept this important task uppermost in their minds and have met with encouraging success as soul winners.

Some of our students and catechists also have been singularly successful in increasing the membership. We visited Crosswoods field in the Presbytery of Abernethy in the summer of 1918. The student that summer was Mr. J. R. Saunders. We administered the Sacraments of baptism and the Lord's Supper, the Sunday we were with him. We received 18 communicants on profession of faith and baptized 5 of them. We also baptized 24 others on this field.

Mr. Kenneth Prior, the same summer was student missionary at Buffalo Gap in the Presbytery of Weyburn. We spent a great Sunday with him. We organized three communion rolls and received six on profession of faith and baptized 37 children. This was a new field. The student did a great summer's work gathering his congregations together. He rode 1200 miles on horseback.

Mr. E. W. Nugent, catechist missionary at Raymore and Kamanatha in 1918, was also singularly successful. He won 12 of his young people to Christ, as Saviour, and in addition induced the people in each congregation to erect fine churches. These are only a few examples. We could give many more.



## CHAPTER VIII

### INFORMATION TO STUDENTS

From forty to sixty students came annually each spring to Southern Saskatchewan from various colleges in Canada and the United States and sometimes from Great Britain to do work for twenty weeks in our mission fields. It was important that they should get the necessary information at the very commencement of their terms to enable them to get started at their work at once, and so great care was taken by the Home Mission office in Toronto, the Home Mission Conveners of Presbyteries and the Superintendent of Mission, to supply this.

We sent a circular letter to each of them soon after their appointment by the Home Mission Board, and while the students were still at college.

The following is a copy:

#### *Presbyterian Church in Canada*

Rev. Peter Strang, D.D.                      2245 Cornwall Street  
Superintendent of Home Missions, Regina, Sask.  
Southern Saskatchewan.                      . . . . . 192 .

Dear Mr.

You are appointed to                      mission field in  
the Presbytery of                      , you will travel by the  
Railway to                      . The stations of your  
field are

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The following is a map showing their locations:

The treasurers of your stations are:

You will write each, giving the date of your arrival on the field and ask them to announce your first service.

I am  
Yours sincerely,

We also sent a circular letter to treasurers of the stations of the fields where these students were appointed. The following is a copy:

### *Presbyterian Church in Canada*

Rev. Peter Strang, D.D.                      2245 Cornwall Street,  
Superintendent of Home Missions, Regina, Sask.  
Southern Saskatchewan.

.....192

Dear Mr.

I am pleased to advise you that we have secured  
for your mission field, for the summer. He  
will arrive about                      . We have asked him to  
write to you                      you will announce his  
coming. His salary is \$15.00 per week plus board. An  
outfit is provided by the field and feed for the horse. He  
will spend about 20 weeks on your field. The Home

Mission Board will assist the field by paying, *if necessary*,  
\$        per week of this amount.

The stations of your field will kindly pay the balance.  
It is the business of the Board of Management of each  
station to assist the treasurer to get their share of this  
amount. In addition to the above your field should pay  
to the

Missionary budget for this year . . . . . \$

To Presbytery Fund for this year . . . . . \$

To Synod Fund for this year . . . . . \$

Send the Budget money to Rev. Robt. Laird, D.D.,  
Confederation Life Building, Toronto, Ont.

Send the Presbytery and Synod fund contributions to  
Yours sincerely,

✓ Some of these students had no experience in mis-  
sionary work on our frontiers and so immediately on  
their arrival we sent them information which would help  
them to set about doing what was expected of them.

The following is a copy of a second circular letter.

Rev. Peter Strang, D.D.  
Superintendent of Missions,  
Southern Saskatchewan.

2245 Cornwall Street,  
Regina, Saskatchewan,  
April 25th, 192

*Presbyterian Church in Canada*

To the Missionaries of the Presbyterian Church  
beginning work in Southern Saskatchewan:

1. Dear Fellow Workers:—It is important that you  
so preach to the people that they will know from YOU  
the story of God's great plan of Salvation from sin

through Christ. Tell them about Repentance; Faith in Christ; Forgiveness by God; Conversion; Following Christ; Confessing Christ; The Beatitudes; the Sabbath; Duties of Parents; Duties of Children; the Christian life summed up; the Joy of Service; Christian Missions; Christ died for us; Daily Prayer; Giving as the Lord hath prospered us.

2. Visit the people in their homes. Get acquainted with the children. Win them to Christ. Get the mothers to teach them to pray. - Furnish them with suitable prayers. Get them to commit to memory selected portions of scripture.

3. Organize Sunday School in every station in your field. Sunday School literature for May will be waiting at your Post Office address when you arrive. Order supplies for the rest of the summer from Presbyterian Church Sunday School Publications, Toronto, Ontario. Push Sunday School work with energy. Conduct Sunday Schools on week days after getting the consent of the Public School trustees if you fail to get them organized for Sundays. When you order supplies get (1) Learn by heart cards, (2) Carson's primary catechism.

4. The Home Mission Grant for your field is \$     per week if necessary. Your field will therefore require to raise at least \$     per week and in addition to this the cost of your board and provide you with an outfit and feed for the outfit. In addition to this, your field should raise \$     for Missionary budget and \$     for Synod and Presbytery fund during the summer. Organize a Board of Management with a Treasurer at each station and arrange with them to raise their share of your salary,

so that there will be no arrears next fall. Your treasurers should pay you monthly all moneys they receive on your salary.

5. Send your Missionary contributions for Budget to Rev. R. Laird, D.D., Toronto, Ontario. Send your Synod and Presbytery contributions to ..... Your Home Mission Convener.....who will send your Home Mission grant to you at the end of each quarter.

6. Your Supervising Pastor is..... Arrange with him to administer the Sacraments on your field during the summer. In preparation for his coming, search out all communicants not on the communion roll, and others who wish to confess Christ, in order that they may be publicly received on communion Sunday. Advise believing parents, having children not baptized, to bring them to the church services, the Sunday the Supervising Pastor is present.

7. There is a Home Mission Record Book on your field. Have it ready for the Supervising Pastor, so that he can fill in the names of the New Communicants and the baptisms. If this is lost, send to us for a new one.

8. Advise Rev. J. S. Watson, Secretary of the Lord's Day Alliance, 427 St. John's Ave., Winnipeg, Manitoba, of any violations of the Lord's Day Act in your district by ploughing, seeding, harvesting or threshing on the Lord's Day.

9. Fill in the accompanying Report Forms quarterly and return to us at the ~~end of each~~ quarter. *This is important.*

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10. Pay your board bill promptly at the end of each month if at all possible.

11. Make a close study of this circular letter until you know its contents thoroughly.

12. If you wish additional information about your work, write your Home Mission Convener, the Supervising Pastor or the Superintendent.

13. Some student's have injured their work on their fields in past years by dancing, card playing, cigarette smoking and flirtations. Avoid these things.

Yours sincerely,

It has been the aim of the Home Mission Board to get these student fields which were supplied for the summer only, to advance to continuous supply and, as soon as possible, to have an ordained minister to preach to them.

The first step upward for these fields to take was to pay the whole of the students salary and board for the summer. For 20 weeks this would cost them:

20x15	\$300 Salary
20x7	140 Board
	<hr/>
	\$440

Then an effort was constantly made to get all mission fields, even frontier student fields, to make a contribution to the *missionary and maintenance fund*, and a contribution also to the Synod and Presbytery funds. If they paid \$50 to missions and \$5 to each of the other two

funds, the total cost to the three stations of the field for the summer was: \$300 Salary

140 Board

50 Missions

5 Presbytery

5 Synod

---

Total \$500.

It was a big step forward for them if they decided to have an ordained missionary for the year. His salary would be \$1700 and a furnished manse.

They had to face the question of a manse to begin with. The Home Mission Board, seized with the importance of yearly supply by ordained ministers, gave liberal assistance in loans to fields, ready to proceed with a manse, and advanced them the money for three years without interest. It was a big step up to pay \$1700 on Salary for the *year* (also a larger contribution to missions) in place of \$500 for the *summer*. The Home Mission Board again came to the assistance of fields ready to take this advance step by making a grant of as much as \$500 per year, and sometimes \$600. This left the field with \$1100 or \$1200 per annum to raise on Salary. This advance step was usually delayed until the railway reached the community and the homesteaders had the help of the interested business people in the town to assist them in making the advance.

The progress that was made from 1911 to 1924 was most encouraging. The fields in that time built 49

## 162 MISSIONS IN SOUTH. SASKATCHEWAN

manse and 114 churches. They certainly had both courage and enterprise. The pioneers were laying the foundation of the nation with a living and ever abiding faith in Jesus Christ, as able to save to the uttermost from the guilt and the power of sin, and were willing to provide the buildings where men of God could live, and churches where they could declare the Gospel of Salvation with power.



## CHAPTER IX

### A SURVEY OF THE SOUTH COUNTRY

In addition to our regular work of visiting mission fields during the year 1920, we made an auto trip of one thousand miles with Rev. J. H. Wallace of Woodrow, Moderator of the Presbytery of Assiniboia, on a survey of the territory along the international boundary line eastward from Alberta, two hundred and ten miles, and twenty four miles wide, most of which was a long distance from a railway line.

In 1914, when the Great War began, the Presbyterian church had seven missionaries working wholly or in part in this district. The Methodist church had six, and the English church two. The Roman Catholic and Lutheran churches were also at work and chiefly among the Non-Anglo-Saxons. Owing to lack of missionaries, very little extension work was carried on during the period of the War.

The object of the survey was to find out:

1. The number in each home.
2. The nationality.
3. The religion (Protestant or Roman Catholic).
4. The communities without Sunday schools and church services.

We secured from the Provincial Government the names, locations and enrolment of the hundred schools

in this district, and the names of all municipal officers. The Cummins Map Company published maps of the Prairie Provinces, with the names of all the owners of land marked for each township. For twenty-five dollars we purchased these maps for the one hundred and forty townships of which we required information.

### *The Outfit*

The trip was made by auto with Mr. Wallace in charge of the car, as driver and engineer, and myself in charge of literature and information. We had a tent, eight by ten feet, two collapsable cots, bedding, mosquito netting, overalls, overcoats, and a limited supply of provisions for emergencies. We loaded all this in the rear end of our car with some literature on Russellism and Seventh Day Adventist errors etc, and a goodly supply of Sunday School literature for distribution.

### *Big Muddy*

Our twenty days were filled with varied and interesting experiences of pioneer prairie travel and life, stalled here, mired there, delightful services yonder. On these we cannot dwell, but we must mention the "Big Muddy". Crossing this is not difficult in dry weather but when it is wet, the mud sticks. It is well named the "Big Muddy". It rained twice that afternoon. It rained before we reached it, and it rained again while we were crossing it. We stuck in the stream with the hind wheels in about a foot of water. The driver had a fine chance to shew his courage, ingenuity and strength. There was no house within easy range. It was a case of planning to

get out, or pitch our tent and remain there until morning. We got out, but our difficulties were not over. We had still a long steep hill to climb. We got stuck on this, but again the skill of the driver and the good qualities of the Ford car engine landed us at the top in time to make Hart post office for a late supper.

### *Railways Needed*

One half of the territory is fine rolling prairie, and fit for grain production. One quarter is hilly, but can be cultivated without much difficulty. The remaining quarter is quite rough, adapted for grazing. The land, in places, is stony, but these are being rapidly cleared off. About one-fourth of all the settlers had left the district. This, we think, was due chiefly to two causes: (1) three crop failures in succession (2) the long distance from a railway line. Many of the settlers may return if there are better crops and if the projected line of railway is built soon.

### *Visited Schools*

We found the people very much interested in our work, and very willing, so far as they were able, to give us the information sought. The mothers and children were very glad to get the Sunday school literature. We visited schools, distributed literature, spoke to the children, cheered the teachers. How much the country owes these young men and women in these frontier schools! Their work is little seen or known, but they are laying the foundations of our future, and shaping national character and destiny. In Frontier, not far from the

boundary, twenty-five of the twenty-nine pupils in a school, we visited, were children of Russian parents. The teacher, a fine, bright girl from Cape Breton, was of the opinion that the Russian children showed diligence and ability equal to the Anglo-Saxons.

### *Missionaries Appreciated*

We found some of the missionaries warmly welcomed in fields where they had done good work the previous summer, and some in new fields. These men are doing a great work for the religious future of this Western land. But more are needed." Whom shall we send, and who will go for us?"

The following facts were ascertained: 11 townships were without settlers and in the other 129, there are 10119 people, in 3793 families, of which 3,042 are Protestant, 741 Roman Catholic and 16 of other denominations. There are, 2097 Anglo-Saxon families, 75 Scandinavian, 282 German, 330 French, 121 Russian, 64 Austrian, 30 Hungarian and 105 of 13 other Nationalities. Forty eight townships, with a total population of 2600; a Protestant population of 1799, are without Protestant Sunday Schools or church services. The total Protestant population in the 129 townships is about 9,000, so that more than 22% of all Protestants in this big area were without Sunday schools or church services and most of the other 78% had only summer supply and so are without pastoral care for the winter months. The total number of Protestant Sunday schools conducted with any degree of regularity in the entire territory does not exceed 30, and most of these were summer schools.

## CHAPTER X

### THE FINANCING OF OUR MISSIONARY WORK

The financial success of our missions in the West is largely dependent upon the financial success of the farmers, and their success is largely dependent on:

1. Convenient railway facilities.
2. The harvests they reap year by year and,
3. Upon the prices they receive for their grain.

We shall therefore, deal with these three questions in turn so that our readers will be able to judge of the conditions under which our missionary work was financed.

### RAILWAY EXTENSION

*in Southern Saskatchewan from 1911-1928.*

In 1911 there were 2341 miles of railway lines in Southern Saskatchewan—C.P.R., C.N.R. and G.T.P. These three companies increased the mileage 500 miles in 1912 and 1913. The Canadian Pacific extended their Weyburn-Lethbridge line to Shaunavon 150 miles and its Empress line to Leader—53 miles. The Canadian Northern built a branch from Avonlea to Gravelbourg, a distance of 90 miles. The Grand Trunk Pacific built a line from Regina to the International Boundary—155

miles and a line from Regina to Mawer—a distance of 90 miles. The C.P.R. in 1914 extended their Shaunavon line to the Alberta boundary—84 miles. The G.T.P. later extended their line from Mawer to Riverhurst near the South Saskatchewan River.

The great War started on August 4th, 1914, and this brought railway extension work in Southern Saskatchewan to a sudden halt. It did not begin again until 1920. That year the Gravelbourg line was extended to Hodgeville and later to Neidpath. The Dunblane line was extended to Lucky Lake and later to Beechy. The C.P.R. built a branch from Leader to Burstall and later to Fox Valley.

The C.N.R. extended the Bengough line to Willow Bunch and built a branch from Peebles to Handsworth in 1926. The C.P.R. is now at work building two lines parallelling the Shaunavon line, the one south of it, and the other north and midway between it and its main line. In 1928 the C.P.R. also built three short branches in the Presbytery of Swift Current from Aikins, Pennant and Hatton.

The Canadian Northern Railway and Grand Trunk Pacific Railway were in such serious financial difficulties during and immediately after the War, that the Dominion Government had to take over both lines, as well as the Grand Trunk lines in the eastern Provinces, and operate them as a Government System. The Government thereby acquired about 22,000 miles of railway lines and named the System The Canadian National Railway. They have made a great success of it under the management of the new President, Sir Henry Thornton. It is to be

noted therefore, that this great district is now well supplied with railway lines and, likely very soon, every area which is a grain producing one, will be reached.

### *Crops*

The farmers reaped a fine crop in 1912 and got it threshed in good condition, and this was repeated in 1913. They seeded a large acreage in 1914 in excellent condition, but June and July were so dry, that many farmers in the western half of Southern Saskatchewan reaped less than they sowed, and the Dominion Government had to send in seed wheat and oats by the carload in the Spring of 1915, and in addition supply the pioneers with flour and groceries for their families, during the winter of 1914-15. The Provincial Government came also to their assistance and spent \$750,000 on road building, thus giving the farmers an opportunity to earn some money with their teams to provide further for some of the necessities of the winter. The farmers seeded their land in the Spring of 1915 and with hopes of a harvest, and their highest expectations were more than realized. Abundance of rain fell during the growing season, and favorable weather came for harvesting and threshing. Their harvest was one of the best, God ever gave any people. Many of the yields were unprecedented and the quality unsurpassed. Wheat yielded 40, 50 and 60 bushels per acre and oats, in a few cases, as high as 100 bushels per acre. Threshing was completed before the snow came and by December 1st, the greatest grain

blockade ever seen in the history of the prairies was on. The farmers were able to deliver more grain at the railway stations than the Railway Companies could haul to Lake Superior, although they were very busy 24 hours in the day with a magnificent equipment of engines and cars.

The wheat crop in 1916 was again good in the Western half of Southern Saskatchewan. The eastern half suffered very considerably through rust. Prices of grain were high during these two years, due to the War, and the farmers were prosperous, but the story of farming operations for the next five years is very disappointing. The crops in 1917 and 1918 were partial failures. In 1919, the crops in five and one-half of the nine Presbyteries of this District were exceedingly poor. They had in many cases to buy feed for their stock, and seed grain for 1920 and misfortune again overtook them in 1920 with a partial failure in many parts of the country. The average yield of wheat was 11 bushels per acre and oats 25. What had 1921 in store for the farmers? Would they get a crop? It was one of the most disappointing years in the whole history of farming operations in Southern Saskatchewan. Drought, rust, and a great drop in the prices of grain proved disastrous to farmers all over the west, and these conditions told heavily against our church Work.

The crop story of 1922 is very much more cheerful. Eighty per cent. of Southern Saskatchewan reaped a fine harvest, the best since 1915, of the other 20 per cent., five per cent was hailed and the other 15 per cent had only about half a crop, due to lack of rain at the time of



filling. The cost of production was less too than in 1921 and with the selling price of wheat at from 80 cents to \$1.00 per bushel, the farmers were able to pay off some of their pressing debts. As a result of this, the people were more hopeful and our church work got more liberal support.

The story of crop conditions in 1923 is an interesting one. The summer was one of the most beautiful we have ever seen. The farmers seeded their grain in excellent condition. Abundance of rain fell during the growing season and until the middle of July the grain fields on the higher land promised a record yield. Then came ten days of exceedingly damp, hot, weather. In many places this brought rust, the dreaded foe of successful wheat farming. There was enough of straw in the eastern half of the District for 40 bushels of wheat to the acre, and it yielded 12 of poor quality. The Western part suffered less. The farmers got in many cases 25 bushels to the acre. The wheat averaged for the whole District  $18\frac{1}{2}$  bushels to the acre. They only realized from 60 to 80 cents per bushel for it, and so had very little profit after the cost of production was paid for.

The crop in 1924 was fair and the prices better.

### *Prices of Grain*

The world's supply of grain determines to a very large extent its price per bushel. There was another factor which decided to a considerable extent the price each fall in the West. If the yield was good, the farmers usually glutted the market in October and November and as a

consequence the prices suddenly dropped. To prevent this the farmers organized,

*The Wheat Pool*

The biggest thing the farmers of Western Canada have done in the whole history of their farming operations was the organization of the Wheat Pool in 1924. Now 140,000 farmers sell their wheat through one central agency and send their grain forward to the markets of the world in accordance with the demands of these markets, with the result that the farmers get a profitable return for their investment of capital and labor. The small farmer is now on an equal footing with the large farmer, and so one and all are facing the future with courage and confidence. The farmer gets for his grain, the average price that it is for the year no matter in what particular month he hauls it to market.

## CHAPTER XI

### INDIAN WORK

There are five Indian Missions in Southern Saskatchewan.

We shall set down a brief statement of the work that is being done in them.

#### 1. Qu'Appelle or Pasqua.

The Qu'Appelle Indian Mission is 12 miles north of Avonhurst in the Presbytery of Regina. It is on the south side of the Qu'Appelle River. There are 595 Indians on three Reserves contiguous to each other—Pasqua, Muscowpetung and Piapot. The Church and Manse Board erected a church on the Pasqua Reserve, and close to the Muscowpetung Reserve, in 1919. Rev. Dr. Hugh MacKay and his assistant, Jacob Bear, both from Round Lake Mission, preached at the opening of this building in July 1920. Rev. R. B. Heron was missionary from 1911 to 1925. He died soon after union was consummated. He devoted almost his whole life to work amongst the Indians. The minister on the adjoining field of Avonhurst now preaches each Sunday to these Indians. We have no day school on these Reserves for the Indian children. The Protestant children attend our File Hills Residential School which is about forty miles distant. The Roman Catholic children on these same Reserves attend their Lebret Residential School, fifteen miles down the Valley.

### 2. *Moose Mountain.*

Moose Mountain Mission is ten miles north of Carlyle in the Presbytery of Arcola. There are 218 Indians on this Reserve. Our manse is close by the agency, and the Indian Day School. In 1911 Rev. John Fernie was missionary, and his wife was Government Day School teacher. He continued to be missionary until his death in 1920. His wife pre-deceased him by a few months. She spent many years in the service of the church as Indian teacher.

They were followed by Rev. Geo. A. Hackney, B.A., as both missionary and teacher. He held services in a room in the manse on Sundays and taught the Government Day school during the week. He continued his work until 1925. He was succeeded by Rev. C.B. Kerr, B.A., who serves also in the two-fold capacity of missionary and teacher. The dwellings of the Indians are being much improved by the Government, and thus a much needed undertaking has been inaugurated which will result in much better living conditions.

### 3. *Hurricane Hills.*

Hurricane Hills is ten miles south of Sintaluta in the Presbytery of Qu'Appelle. There are 203 Indians on this Reserve. Rev. E. McKenzie was missionary there until his death in 1915. He was succeeded by his wife who during his lifetime shared the work with him. She resigned in 1917. Miss A. Wilson was her successor. She remained for two years. Rev. H. T. Broughall was appointed in 1919 and remained until the summer of 1923. The Home Mission Board appointed Rev. Wm.

Millar, B.A., missionary to preach to the Indians on Sundays and recommended him to the Indian Department as Day School teacher during the week. He was gladly accepted, and so he served in the two-fold capacity of missionary and teacher. He remained until midsummer 1928.

The congregation has twenty communicant members. A number of the Indians belonging to the mission are quite progressive. Some of the parents were trained in the Indian Industrial School, Regina.

#### *4. Round Lake.*

Round Lake Indian Mission was made famous by Rev. Dr. Hugh MacKay who organized this mission in 1884 and during that winter taught a group of boys and girls in his own home. The school grew until a Residential School was established. At first it was owned by our church. Recently the Indian Department bought the plant and Dr. MacKay's home, and all the land that Dr. and Mrs. MacKay owned near the school. There are now 75 pupils enrolled in the school with two teachers, who teach in a separate school building. Dr. MacKay was principal for 37 years. Mr. W.J. Cookson was assistant for a short time. Rev. R. J. Ross, B.A., was appointed to succeed Dr. MacKay in 1922, and his wife became principal of the day school. She has been singularly successful in preparing pupils for the Entrance Examinations to the High School. Mr. Ross is teaching the boys to farm. He has made the work quite profitable. He has a staff of seven workers in the school. He is also missionary to the Protestant Indians on the Reserve and preaches in a church building ten miles from

the school. A large group of the boys and girls united recently with the church as communicants. The total number of Indians on this Reserve is 591. Our School is at the east end. The Roman Catholics have a school at Crooked Lake at the west end of the Reserve. Both schools are about 27 miles from Broadview.

5. *File Hills.*

File Hills Indian Mission is 12 miles north-east of Balcarres in the Presbytery of Abernethy. The school property is owned by the Government. About 75 pupils are housed in the residence, and excellent work is carried on amongst 308 Indians on the Reserve. There are two teachers in the day school. This work is carried on in a separate building. In 1911 the Principal was Rev. H. C. Sweet, B.A., and he remained until 1914. His successor was Mr. Wm. Gibson, who for seven years did very successful work. He was followed by Mr. F. Rhodes who is still conducting the work with a staff of well-trained helpers. Mr. Rhodes carries on farming operations in connection with the school, so that the boys may learn the business of growing grain and caring for stock. The girls are taught domestic science in residence.

*School Colony*

There is a Colony of school-trained Indians on this Reserve living 15 miles distant from the school and carrying on farming operations with great success. Half the Colony is Roman Catholic, and half belongs to our church. Each group has a church building. The

Woman's Missionary Society erected a manse close by our church a few years ago and secured the services of Miss E. Latimer who has labored among the Protestants with excellent results. She is a first-class teacher of the Scriptures, a successful soul winner, a diligent pastor and her work as choir leader is very much appreciated.



## CHAPTER XII

### SUNDAY SCHOOLS

The training of the young to know God as revealed in Christ is one of the most important tasks of the Christian church. Christian parents taught their children the Scriptures in their homes in the early days, and it was often done with great thoroughness and success. This work in the twentieth century is now largely accomplished in our Sunday Schools.

Well organized congregations have Sunday schools which meet weekly on Sunday afternoons for the study of God's Word and for the training of the children in prayer and praise. On the frontiers of our country it is difficult to always do Sunday school work in this way and at this time.

The people in aid-receiving congregations in rural communities on the prairies of western Canada are too much scattered to get together more than once on Sundays. If the congregation meets in the forenoon for a public service, the Sunday school is usually held at the close of the service. If it meets at 3 o'clock in the afternoon, the Sunday school is sometimes held immediately before, and sometimes immediately after the preaching service. But if the people meet for worship in the evening, it is difficult to get a suitable hour for the Sunday school. Six o'clock is too early, and eight o'clock is too late to suit the farmers; so that, in these congregations,



the Sunday school instruction is most successfully carried on, by the missionaries, (with the consent of the public school trustees), teaching the children in the public school the last half hour on Fridays. They are then able to give instruction in the Scriptures to the children at that hour better than on Sundays.

If the missionary continues throughout the year, the Sunday school work is usually efficiently done, but if he remains for only twenty weeks, as is the case with the students, all Sunday school work usually ceases, when he leaves in the fall, and it is not resumed again, until the next student arrives the following May. About one hundred Sunday schools in Student Fields close in September every fall in Southern Saskatchewan, and remain closed for the winter; so that unless the parents or the public school teachers, or both, carry on the work of religious education, the children in these summer schools learn very little about the Scriptures. Sometimes they do not know perfectly even the Ten Commandments or the Beatitudes.

The Rev. Dr. J. C. Robertson, the General Sunday School Secretary, on our invitation, has assisted the students greatly every spring by sending them sufficient Sunday school literature for May, free, to enable them to get their Sunday school work started at once.

## CHAPTER XIII

### ELIMINATION OF OVERLAPPING

In this chapter we shall relate the history of the various efforts which were made to eliminate overlapping in Southern Saskatchewan, previous to the consummation of Organic Union. All negotiations took place between the *Methodists* and *Presbyterians*, for there were no Congregational Churches at work in the District.

The joint Committee on Co-operation in Home Mission work of the three negotiating Churches prepared a booklet called "Agreement for Co-operation in Home Mission Work". This agreement was approved of, by the governing bodies of the three Churches. It provided for the appointment of Co-operating Committees in the various Synods, Annual Conferences, or Associations. These Committees jointly defined the local districts of the Synod, Conference or Association. Committees were also appointed for each local District, of which, the Home Mission Superintendents, Chairmen of Districts, and Home Mission Conveners of Presbyteries were *ex-officio* members.

The joint Co-operating Committee for Saskatchewan met in 1911 and divided the Province into Districts which were in most cases co-terminus with the Presbyteries and Districts.

No actual work was attempted by the Local Committees that year to deal with cases of overlapping in

Southern Saskatchewan. The first meeting of a joint Local Co-operating Committee was held in Swift Current in May, 1912. Several cases of overlapping were considered. Both Churches were at work in the new towns of Vanguard and Cabri, and these among others were considered. The C.P.R. had built branch lines to them the year before. The one town lay 44 miles to the south-east of Swift Current, and the other 41 miles north-west from the same place. They were at that time the *ends* of the *steel* on their respective lines and were very busy and promising places. The Committee assigned Vanguard to the Presbyterian Church and Cabri to the Methodist. Both congregations prospered, and soon became self-supporting charges.

Meetings were held that year by local Co-operating Committees in other Presbyteries and Districts. These local Committees continued to meet from time to time from 1912 to 1920 and dealt with almost all cases, of the two churches overlapping in Home Mission work. Overlapping was not wholly eliminated by that time but very nearly. There were three mission stations, where both churches were at work, Girvin, Windthorst and Willmar and six augmented charges, Hawarden, Cupar, Fleming, Qu'Appelle, Kipling and Kisbey. It may be asked, and very naturally, why these nine places should still be overlapping. There were three reasons; 1st There was church property involved in each of the places; 2nd There were other places associated with these, and one missionary was not able to supply all these places which the two men served, and there was a third factor; some of the people in each of these places were opposed to their own church services being discontinued. But the

last word has not yet been said on the elimination of overlapping. Although by 1920, there were only nine aid-receiving fields where the two churches were at work, our efforts did not cease then. By 1925, not one of the nine was aid-receiving. Windthorst became a double affiliated union in 1922, Hawarden also in the same year, Cupar and Kisbey in 1923 and Willmar in 1924. Girvin became self-supporting in 1920, Qu'Appelle in 1921, Kipling also in 1921 and so these were not aid-receiving. Fleming was left vacant and so was not aid-receiving in 1925. The only field in Southern Saskatchewan, receiving a grant in April 1925, which was overlapping the work of the Methodist Church, was Maple Creek, and it was a very special case. It had been self-supporting for a dozen years, but the crop was such a failure in the vicinity of the town in 1924 that they had to appeal for help. The Home Mission Board came to the rescue and gave them a grant.

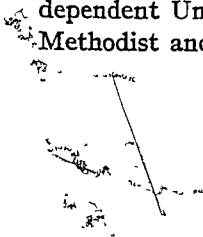
The total number of aid-receiving fields of the Presbyterian Church in Southern Saskatchewan in 1912 was 136 and in 50 of these the Presbyterian and Methodist Churches were overlapping in whole or in part. That is, overlapping was eliminated in 41 of the 50 fields from 1912 to 1920, and the other nine were off the list by 1925. It is to be kept in mind that the four cities of Regina, Moose Jaw, Weyburn and Swift Current are not included in the above list.

Some of this work of eliminating overlapping was done outside of the Local Co-operating Committees. Wolseley and North Portal, two self-supporting charges entered into Union with the Methodist congregations of these towns through the negotiations of the people

themselves, and they called the "Plan," union by federation.

Then there were five other unions in towns where negotiations were effected by Presbyteries and District Meetings. The Presbytery and District Meeting of Alameda arranged unions in the towns of Carievale and Gainsboro, whereby the two congregations in Carievale agreed to have a Methodist minister and the two in Gainsboro to have a Presbyterian Minister. A similar arrangement was entered into, by the Presbytery and District Meeting of Regina. The two congregations in Tregarva agreed to have a Methodist minister, and the two congregations of Balgonie agreed to have a Presbyterian minister. The two congregations of Strasbourg agreed, with the approval of Presbytery and District Meeting, to union, and with a Methodist minister in charge.

During these eight years from 1912 to 1920 there was a movement taking definite shape, where self-supporting fields were entering into *Independent Unions*. Two of these were organized previous to 1912, viz. Frobisher and Kennedy, and during these eight years, ten more were formed, Markinch, Lemberg, Neudorf, Ceylon, Aneroid, Mawer, Central Butte, Riverhurst, Stewart Valley and Morse, and between 1920 and 1924 three others were established, Abernethy, Creelman and *Tyvan and Osage*, in all fifteen fields, and in consequence the missionary Budgets of both the Methodist and Presbyterian churches suffered very considerably. Only two of these Independent Unions continued to pay to missions of the Methodist and Presbyterian churches with any degree



of liberality. It took nearly all the missionary contributions of these Independent Union fields to pay for the administration of their own work.

Other *self-supporting* fields were finding it difficult to pay two ministers in towns where there was overlapping and if the Methodist and Presbyterian churches were going to retain them, so that they would continue to support the great missionary undertakings of the two churches, some plan would have to be evolved whereby they could have local union, and could still be in affiliation with their denominations, until organic union was consummated; so the Synod and Conference of Saskatchewan unanimously agreed, that any self-supporting congregations desiring to enter local union could do so on the plan known as "*Double Affiliated Union*", whereby the two congregations of any town could worship together with a minister of the one denomination, and that they should continue their contributions to missions, and divide the amount between the two denominations at the end of each year. These double-affiliated local union fields were assigned as equally as possible to Methodist and Presbyterian ministers for a term of four years, after which a minister of the other denomination was appointed for the following four years.

The working out of the details of this plan was entrusted to Rev. Dr. A. J. Tufts and Rev. Dr. Chas. Endicott representing the Methodist Church and Rev. H. D. Leitch and Rev. Dr. Peter Strang for the Presbyterian Church.

These four men prepared a carefully thought out "Plan," based on the "Plan" suggested by the advisory

council of the churches negotiating for organic union in Canada. It was published in leaflet form and given wide publicity. Any congregations seeking some form of union whereby overlapping could be avoided were furnished with copies.

It was a great success from the start. A large number of congregations adopted it, and found it to work exceedingly well. The following fields adopted it during 1921, 1922 and 1923:

1. Estevan, 2. Fillmore, 3. Girvin, 4. Alameda, 5. Drinkwater, 6. Yellow Grass, 7. Milestone, 8. Macoun, 9. Goodwater, 10. Kisbey, 11. McTaggart, 12. Oxbow, 13. Grand Coulee, 14. Wolseley.

15. Welwyn, 16. Maryfield, 17. Antler, 18. Carlyle, 19. Carik, 20. Lumsden, 21. Nokomis, 22. Hawarden, 23. Davidson, 24. Colgate, 25. Briercrest, 26. Sceptre, 27. Pangman and Khedive, 28. Windthorst, 29. Tribune, 30. Lang, 31. Willmar, 33. Sintaluta, 34. Cupar

Briercrest after trying this plan withdrew from it before organic union. The following single Affiliated Union Fields were organized during this same three year period; 1. Manor, 2. Lewvan and Colfax, with Presbyterian ministers and Rouleau with a Methodist minister.

Provision was made that, if any congregation wished, they could, by giving six months notice, terminate the union agreement.

Outside of the four cities of Regina, Moose Jaw, Weyburn and Swift Current, this only left nineteen fields at June 10th, 1925, where the Methodist and Presbyterian churches had not eliminated overlapping, viz. 1. Balcarres, 2. Rocanville, 3. Govan, 4. Indian Head, 5. Moosomin, 6. Wapella, 7. Fleming, 8. Grenfell, 9.

Broadview, 10. Qu'Appelle, 11. Arcola, 12. Heward and Stoughton, 13. Carnduff, 14. Ogema, 15. Assiniboia, 16. Caron, 17. Gull Lake, 18. Maple Creek, 19. Briercrest, and of these nineteen fields, the Presbyterian church left Fleming and Ogema vacant for some time before organic union; so that there were only seventeen places where the Presbyterian and Methodist churches were both at work outside of the four cities in Southern Saskatchewan, immediately before the consummation of organic union.

Most of these nineteen fields of the Presbyterian Church were free to admit, that they proposed to enter organic union, but that they would wait for its consummation. No effort was made to persuade them to do otherwise. When the vote was taken in the winter of 1924-25, fifteen of these nineteen fields had majorities in favour of union. Only Maple Creek, Assiniboia, Briercrest and Stoughton and Heward voted to stay out. Arlington Beach, one of the outstations of the Govan field also voted to stay out.

The elimination of almost all overlapping in aid-receiving fields was efficiently and successfully accomplished before the consummation of organic union in 1925.



## CHAPTER XIV

### BUDGET

The Western Section of the Presbyterian church needed \$1,000,000 in 1912 to meet all its budget obligations, in 1915 it needed \$1,500,000 in 1922, the whole church needed \$1,600,000 and in 1924 the whole church needed \$1,800,000. The contributions of Southern Saskatchewan to these Budgets were

\$22,220 in 1912,

\$31,019 in 1915,

\$43,920 in 1922,

\$50,665 in 1924.

The Synod of Saskatchewan was deeply indebted to Rev. Ben Glover and Rev. Dr. M. A. MacKinnon, the conveners of the budget Committees of Synod, for presenting so ably, year after year, the claims of the budget. No speakers at these meetings of Synod were listened to with greater attention. The members of Presbyteries did very valuable work in getting their congregations to contribute liberally to this fund, without which the church could not have continued to carry on its missionary undertakings in both the Home and Foreign fields, and at the same time adequately support the other important work it was doing in support of Sunday schools, and colleges and its other schemes. At the request of the Home Mission Board the Home Mission Superintendents

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devoted three months in the fall of each year to this work during the years immediately preceding union. We spent most of this period each fall soliciting subscriptions from *aid-receiving* congregations; so that we were not only assisting in the budgets but were at the same time keeping in close touch with our mission fields. The Budget Committees of the Presbyteries allocated amounts to aid-receiving fields ranging from \$25.00 to \$400.00. It was strenuous work but very interesting. Some fields responded liberally, and paid the whole amounts allocated, others did not do nearly so well. In 1923, Cadillac was allocated \$100 and contributed \$127. Expanse was allocated \$175 and paid \$185. Fillmore was allocated \$200 and paid \$173. We spent a Sunday with Rev. Chas. F. Jack that fall. He was missionary of the Kelso Field. The allocation was \$200. The Kelso people pledged themselves to get their share. The session and Board of Management of Walpole, the other station, invited us to accompany Mr. Jack on the Monday and collect their half. We drove over on the Monday morning by team and canvassed the town in the forenoon and in the afternoon, with the aid of an auto, which Mr. Jack secured, we visited the people of the country. About three o'clock Mr. Jack invited the farmer's wife in a home we visited, to get us a cup of tea. It was not long before she had a fire on, with dry poplar and in a few minutes served tea and cake, and made us feel that it was a real privilege to carry out Mr. Jack's request. The Superintendent drank hot water. If the tea was as good as it looked, we are sure Mr. Jack enjoyed it. We got the amount allocated, subscribed, and were on our way home before dark. We spent

another Sunday that fall in Brownlee, with Rev. Wm. Sharpe who was putting up a brave fight for life, but before the winter was over he died in Rochester. We canvassed Brownlee on Monday and got a good response. We went on Tuesday to McIntyre one of the outstations and held a meeting in the evening. We collected what we could from the people present, but failed to get all the allocation. Several people were not present. One of the members offered to take us around to see them by car next day. She and her husband accompanied us. We worked until noon and then had dinner with them. We were still a few dollars short. She paid the balance although she had subscribed before, and then they took us in to Brownlee in time to catch the afternoon train.

We visited Rev. S. W. Crouch who was minister of Kisbey that year. The allocation was \$200. The field contributed the full amount and five dollars extra. We also made very interesting visits to a number of self-supporting charges as well. Woodrow contributed \$388, La Fleche \$260, Rocanville \$435, Abernethy \$548, Balcarres \$206 and Lemberg \$137.

These are a few samples of many such visits we made, to try to get the budget allocations. At our public meetings which we held previous to the canvass, we gave much valuable information about our missionary work.

## CHAPTER XV

### A BRIEF STATEMENT

#### ON

1. Evangelism,
  2. Lord's Day
  3. Prohibition.
- 

#### EVANGELISM

Evangelistic teams under the direction of the Board of Home Missions, Social Service and Evangelism conducted campaigns from time to time with notable success.

During 1922, three evangelistic teams conducted campaigns under the able leadership of Rev. D.D. MacTavish, Rev. D. J. Craig and Rev. D.T. McClintock. The work done by these able preachers, assisted by their singers was eminently satisfactory. Almost everywhere they went they had fine congregations, who listened with attention and profit to their messages of salvation from sin through Christ.

In 1924, Evangelistic campaigns, of two and one-half weeks each, were conducted in Maryfield, Inglesfield, Redvers, Glen Ewen, Yellow Grass, Milestone, Bengough Marquis, Keeler, Goslin and Hodgeville during the year,

and with encouraging success by Rev. D. J. Craig and Rev. Jas. G. Reid. Besides regular evening meetings, addresses were given by the evangelists, to scholars in high and public schools, rural schools, Sunday schools, Young People's meetings, Ladies' Aids and W. M. S. Meetings. These campaigns, conducted year by year in a number of places have been of great value in deepening the spiritual life, and increasing the interest in the Gospel among the people. This land needs to be stirred from end to end with the story of God's redeeming love through Christ.

### *Sunday*

One of the greatest blessings that Canadians enjoy is the having one day a week for rest and worship. The Lord's Day Act was passed by the Federal Parliament of Canada in 1906 prohibiting:

1. The doing of all farm work on Sunday, except works of necessity and mercy.
2. All buying, selling or delivering of anything on Sunday.
3. All public games or sport.
4. All excursions for hire.
5. The selling or distributing of foreign newspapers.
6. All work on railways, except in emergencies, and all traffic except passenger and through freight trains.

This Act secures for all workers 24 hours of rest every week.

There are three classes of people at work against the quiet Sunday.

1. Those who wish to work and hire others to work seven days a week, for purposes of gain.
2. Those who wish to make the Day, one of sport.
3. Those who wish to turn the Day into a holiday.

In Southern Saskatchewan wherever the church is active, there is very little Sunday work openly done in the country. In some places, there is a disposition, during harvesting and threshing, to violate the Lord's Day Act but this is not at all general. If the Lord's Day Alliance Officers keep busy sending out *warnings*, and ministers and consecrated laymen have the courage to graciously and strongly condemn the practice, and if the law officers do their duty, we are going to succeed in stopping these violations, except under very exceptional circumstances.

It is going to be difficult in some places to persuade those who wish to make the Day one of sport, to stop it. We are of opinion, that this will be most successfully accomplished, if all church workers quietly and persistently cultivate a sentiment against the practice, and to, if possible, win the hearts of the players to the service of the Lord Jesus Christ.

The most difficult problem of all, that the Christian people are face to face with, is to persuade those who wish to turn the Day into a *holiday*, that it is a useless way to spend the time. Many of the worst offenders are people, who are professedly Christian. It is a poor way to train a family, to take them to a lake side and spend the time fishing, when the children should be at Sunday School, committing to memory the choicest passages in all literature and acquiring a

knowledge of the best things in this life, and that which is to come.

### *Prohibition*

Southern Saskatchewan has almost half a million people in it, and a little more than one third of them are in the care of the United Church. The ministers and missionaries, and almost all the office bearers and communicant members of it, are total abstainers from intoxicating liquor as a beverage, and both groups of which it is composed, before organic union in 1925 and since that date, have been active in working for the total prohibition of the liquor traffic. They were heartily in sympathy with the action of the Provincial Government when on July 1st, 1915, they closed 444 hotel bar-rooms in the Province, of which about one half were in Southern Saskatchewan.

The Government at that time took over the shop license business and opened 23 liquor stores. This reduced the volume of the sale of liquor to about one sixth of what it was previously.

The Government was anxious to still further reduce the traffic and took a Referendum vote in December 1916 on the continuance of these liquor stores. The people decided by a majority vote that they should be closed and the Government closed them.

From that time we should have had prohibition of the liquor traffic. The Act made ample provision for selling by druggists, what was needed for medicinal purposes upon the certificates of medical practitioners; but some of the doctors and some of the druggists violated the

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spirit of the Act and in some cases the drug stores became retail liquor shops and these druggists became rich at the job. Private still operators and bootleggers also got busy and still further provided with liquor the people who were determined to drink. These too, got rich breaking the law.

This very unsatisfactory condition of affairs continued until October 25th, 1920, when the people of the Province by a majority of 31,692 voted in favor of the total prohibition of the liquor traffic for beverage purposes, and the Provincial parliament passed "*The Saskatchewan Temperance Act*" which came into force on December 15th, 1920 and completely eliminated the abuses of the drug store prescription business. The Dominion Parliament passed "*The Canada Temperance Act*" which came into force on February 1st, 1921 as a result of the Referendum vote, and this Canada Temperance Act made it illegal to ship liquor into the Province except in "*bond*". The liquor men however rushed a great deal of liquor into the Province before the Act came into force, and especially into towns along the international boundary line. These liquor houses supplied large quantities of liquor illegally to the United States, which a few years before had passed a prohibition law. Later these liquor houses were reduced to three, and they did their business in three of the cities of the Province, and at the request of the Provincial Government, the Dominion Government on December 15th 1922, closed these, and also prohibited the transportation of liquor about the Province by auto.

All lovers of the Saskatchewan Temperance Act were in hopes that it would now be made operative, but



at this time there was still a brewery in the Province making strong beer, and the private still operators and the bootleggers continued busy at their exceedingly profitable business, so that it became difficult for the law officers to enforce the *Act*, and it was generally believed that some of these law officers found it profitable not to try. What made it still worse for law enforcement at this time, *The Moderation League* and a large section of the *Press* deliberately set to work to cultivate a sentiment against the *Act*. *The Moderation League* got a large petition signed asking the Provincial Government to repeal the *Act*.

Finally the Government submitted a *Plebiscite* to the electorate. This vote was taken on July 16th 1924. The vote stood 80,481 for the *Act* and 119,337 for the repeal of the *Act*, and so the Government repealed the *Saskatchewan Temperance Act* and enacted what is known as the "*Liquor Act*" in its place, whereby liquor stores were established in the seven cities of the Province and Yorkton which was *not* then a city, and in a number of other places not to exceed 25, and beer stores in a number of additional places, unless vetoed by the electors, and so Government officers now sell liquor from these stores in sealed packages. The profits to the Government from these stores last year amounted to \$2,443,000.00. The total sales amounted to \$11,708,000.00—too much money for the Province to *waste* annually.

In 1928, all the organizations in the Province, in favour of a more extensive sale of beer, circulated a petition asking the Government to amend the *Act*, whereby beer by the glass could be sold in hotels. The Prohibition League also got busy and circulated a counter

petition. Both petitions were considered by the Legislature, at its recent session. The Government refused to amend the *Act*, and also refused to refer the question by *Plebiscite* to the electorate.

The closing of the *Bar-rooms* in 1915 was a great social reform, but the *traffic* is still with us, and as long as there are fortunes to be made in the business, and as long as a sufficient number of drinkers are to be found, it is likely to remain with us.

The United church and all other churches who believe in Temperance reform (and there are others who do), should get busy and start a great educational campaign on the evil effects of drinking liquor and urge upon both old and young the necessity of becoming total abstainers. If we are ever going to be a great nation it will be necessary for Canada to, again, adopt total prohibition, and we ought to be better prepared for its enforcement the next time we adopt it, by having a far larger per centage of the people total abstainers.

## PART II



**HISTORY OF THE ADVANCEMENT  
OF  
AID-RECEIVING FIELDS  
OF THE  
UNITED CHURCH IN SOUTHERN  
SASKATCHEWAN**

**FROM**

***June 10th, 1925 to June 30th, 1928***

**BY**

**REV. PETER STRANG, D.D.**  
Regina, Saskatchewan



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## CHAPTER I

### THE UNITED CHURCH OF CANADA

We come now to write the history of the United Church of Canada in Southern Saskatchewan from the date of its inauguration, June 10th, 1925, until our retirement from the position of Superintendent of Missions June 30th, 1928 and we shall chiefly deal with the progress of the aid-receiving fields during this short period.

The Union in Southern Saskatchewan took place between all the fields of the Methodist Church, the fields of the Presbyterian church with the exception of eight and in addition a congregation in each of four other fields (these fields retained their ten churches and six manses), and fifteen fields of the Independent local union church. The whole made a total of 278 fields, and of these, *127 fields were aid-receiving.*

On the rolls of the nine Presbyteries there were 225 ministers, of whom 183 were in charge of fields. The other 42 were officials, retired ministers, foreign missionaries, whose names were retained on the rolls of the Presbyteries, of which they were previously members and lastly men who had leave of absence.

The Presbyteries of the United church met for the first time in September 1925. The business of these first meetings was, chiefly, the election of officers, the

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considering of grants to aid-receiving fields, and third organizing for a thorough canvass for Southern Saskatchewan's share of the four million dollars, that were needed for the Missionary and Maintenance Fund (the new name) to pay all the obligations of the United church. The amounts needed were as follows:—

1. Missions and Social Service . . . . .	\$2,799,111.00
2. Religious education . . . . .	78,600.00
3. Education and Colleges . . . . .	274,720.00
4. P'te aux Trembles Schools . . . . .	25,200.00
5. Benevolent Funds . . . . .	325,983.00
6. General Council expense fund . . . . .	169,694.00
7. Emergency and Church Union Expense Fund . . . . .	326,692.00
<hr/>	
Total . . . . .	\$4,000,000.00

## CHAPTER II

### THE MISSIONARY AND MAINTENANCE FUND

We shall deal first with the preparations that were made in Southern Saskatchewan to secure the Missionary and Maintenance Fund allocations. Great care was taken at the September meetings of Presbyteries in 1925 to organize as perfectly as possible, to inform the people of the work the United church had undertaken, and to make a personal canvass in every one of the fields.

Strong committees were chosen and, allocations to fields agreed on without much difficulty. The General Council had decided that the first church year should close on the 31st of March 1926. This gave the Presbyterian section of the United church fifteen months in which to secure their allocations, and the Methodist section, nine months, in which to secure theirs. This enabled congregations to meet their congregational expenses by the end of the calendar year, and left them with three months of 1926 in which to secure their Missionary and Maintenance Fund allocations for 1925.

The conveners of the committees for this fund pressed into service, as speakers and canvassers, the Superintendents of Missions, the Social Service secretary, Rev. Dr. Hugh Dobson, the secretary of Religious Education, Rev. Chas. Morgan, and the conference Convener that year of the Missionary and Maintenance Fund,

Rev. Dr. E. W. Stapleford, the Principal of Regina College.

The public meetings were held, the canvass was made, and where necessary, the canvassers worked up, until the last day. The amount secured from Southern Saskatchewan was \$149,048.00. The Conference at its May meeting in 1926, expressed its appreciation of the splendid services rendered by the ministers and laymen in securing such large contributions, and passed a resolution requesting Rev. Dr. Chas. Endicott to again lend his splendid assistance to the work of organization for the second year.

The second church year closed on the 31st of March 1927 and the total amount asked for, from the whole church was \$3,400,000; Southern Saskatchewan contributed \$133,296. The third church year was only nine months in length and closed therefore, on the 31st of December 1927. The total amount asked for the nine months was \$2,550,000 and of this, Southern Saskatchewan paid \$107,304 and the total contributions for 12 months in 1928 were \$131,633.16.

## CHAPTER III

### THE FIRST CONFERENCE OF SASKATCHEWAN

The first General Council appointed the President of the Methodist Conference, Rev. S. T. Robson, B.D., the Moderator of the Presbyterian Synod, Rev. Peter Strang, D.D., and the chairman of the local union churches Rev. C. S. Elsey to fix the place of meeting of the first Conference of Saskatchewan of the United Church of Canada and to call and constitute it. They selected Regina as the place of meeting and called it for the evening of October 20th, 1925. The inauguration ceremonies were very similar to those constituting the General Council, viz. devotional exercises, Communion, and the signing of the Roll of Conference. The following morning Conference elected Rev. E. H. Oliver, Ph.D., President.

The Presidents of Conference from 1925-1928 were,

Rev. E. H. Oliver, Ph.D.—1925.

Rev. E. H. Oliver, Ph.D.—1926.

Rev. Chas. Endicott, D.D.—1927.

Rev. J. A. MacKeigan, B.A.—1928.

## CHAPTER IV

### FRONTIER MANSES

A great forward movement campaign in the erection of frontier manses was carried out in 1926 and 1927 in Southern Saskatchewan. Manses were erected in Dalesboro, Braddock, Crane Valley, Constance, Rock Glen, Shamrock, Viewfield, Bracken and Val Marie and a manse was purchased in Viceroy; four of them in Assiniboia Presbytery, two of them in Shaunavon, and one each in Swift Current, Moose Jaw, Arcola and Estevan—ten in all. The Home Mission Board loaned the money in full for the erection of seven of these buildings, for three years without interest. The fields purchased the sites, excavated the cellars, and hauled the material. The property in each case was deeded to the United Church. Eight of these buildings were erected in towns recently established along railway extensions. The C.P.R. made further extensions of 129 miles during 1928, and in territory where we have very promising frontier missions. Manses should be erected in the new towns in these districts for ordained ministers. This would make continuous services possible and greatly strengthen our work.

### ADVICE TO READERS OF THIS BOOK

The readers of this book, who find figures tiresome, should leave the next chapter—No. V, until after they have read the rest of Part II.

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The same *information* was given to *students* from 1925 to 1928, as was given before 1925.

## CHAPTER V

### THE PROGRESS MADE BY AID-RECEIVING FIELDS IN ABERNETHY PRESBYTERY

Abernethy Presbytery at union consisted of 28 fields. Fifteen of them were self-supporting, and the ministers at June 30th, 1928,

viz	1. Abernethy	were,	Rev. W. Keall, Minister
	2. Balcarres		Rev. J. W. A. Henderson, Minister
	3. Cupar		Rev. J. Smith-Windsor, Minister
	4. Earl Grey		Rev. H. T. Malcolm, B.A., Minister
	5. Govan		Rev. R. T. Young, Minister
	6. Lemberg		Rev. W. H. Hughes, Minister
	7. Longlaketon		Rev. A. S. Oliver, Minister
	8. Markinch		Rev. W. R. Seeley, Minister
	9. Nokomis		Rev. J. W. Robinson, Minister
	10. Pheasant Forks		Rev. W. Lloyd, B.A., Minister
	11. Rocanville		Rev. A. W. Ingram, Minister
	12. Strasbourg		Rev. A. J. Lewis, Minister
	13. Semans		Rev. J. McMurtry, Minister
	14. Tantallon		Rev. W. J. Burton, Minister
	15. Welwyn		Rev. H. McCulloch, B.D., Minister.

Tantallon dropped to augmentation at April 1st, 1928.

The following were 13 aid-receiving fields, and the ministers at June 30th, 1928,

viz.	1. Duval	were,	Rev. J. Heaney, B.A., Minister
	2. Dubuc		Rev. J. H. Stewart, Minister
	3. Esterhazy		Rev. Karam Guergis, Minister
	4. Kelliher		Rev. W. Magwood, Minister



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5. Lipton	Rev. W. Kirkpatrick, Minister
6. Fort Qu'Appelle	Rev. M. Murchison, B.A., Minister
7. Raymore	Rev. W.A. Edwards, Minister
8. File Hills	Mr. F. Rhodes, Principal
9. File Hills Colony	Miss E. Latimer, Deaconess
10. Hubbard	Mr. D. W. Benson, Catechist
11. Crosswoods	Mr. W. Burdette, Student
12. Clapton	Mr. W. S. McCullough, B.A., Student
13. Punnichy and Round Plains	Mr. J. H. Dunlop, Student.

The following 10 aid-receiving fields entered from the Presbyterian Church:—

- |                    |                      |
|--------------------|----------------------|
| 1. Dubuc           | 6. Raymore           |
| 2. Esterhazy       | 7. File Hills        |
| 3. Kelliher        | 8. File Hills Colony |
| 4. Lipton          | 9. Hubbard           |
| 5. Fort Qu'Appelle | 10. Crosswoods       |

The following three entered from the Methodist Church:—

- |            |                              |
|------------|------------------------------|
| 1. Duval   | 3. Punnichy and Round Plains |
| 2. Clapton |                              |

1. *Dubuc* was drawing a grant of \$400 for an ordained minister in 1925. The grant is now \$600. The very large non-Anglo-Saxon population in the community and a dwindling Anglo-Saxon population make it very doubtful, if this field will become self-supporting in the near future. It seems a great pity that as fine a district should need a grant. There are two stations, Dubuc and Stockholm. Grayson is on the same line of railway, the first station to the west of Dubuc. They used to be supplied by the Dubuc minister, and this field was at one time self-supporting. If a congregation

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cannot be organized at Grayson it seems to us that this field should be merged with Esterhazy.

2. *Esterhazy* is aid-receiving and is drawing a grant of \$300 a year for an ordained minister. It, too, was at one time self-supporting. It is in a fine country but there is here also a very large non-Anglo-Saxon and Roman Catholic population, and this makes it difficult for our cause to make progress. If these two fields were merged they could pay a liberal salary and be self-supporting. There a lot of deeply interested people, however, in both fields and they would have to be consulted before any change is seriously considered. Perhaps they would be willing to increase their contributions so that they could again become self-supporting.

3. *Lipton* is a very weak field. It is a three station field with a drive of forty miles for the round trip on Sundays, but McDonald Hills, the farthest out point, is usually left vacant for the winter, so that the Sunday drive in winter is only ten miles. Lipton is a Jewish town. Unfortunately for our cause, the Presbyterians have opened services here, and we are of the opinion that neither field has any future in sight. Our Church has lay supply and the Home Mission Board is paying a grant of \$600 per year. On one of our last visits to Lipton, when we made a canvass for missionary budget we visited the country in company with a friend from Bal-dur, Manitoba, who took us around in his car. We called that day at a home, where the husband and wife first met in Palestine. He was a soldier under General Allenby, and she was a nurse. They told me of making a trip by auto from Jerusalem to Jericho while there.

We do not suppose there was any danger of their falling among thieves with so many soldiers in the country.

4. *Fort Qu'Appelle* field is now self-supporting. The sanitarium close by the town gives our minister a great deal of trying and difficult work. He receives a special Home Mission grant for this work.

5. *Raymore* field was strengthened by Punnichy congregation being merged with it, so that it is now self-supporting.

6. *File Hills* mission, where there is a very fine Residential Indian School, is likely to continue to be costly to both the Church and the Government for a long time to come.

7. *File Hills Colony*, where our church has a church and a manse, is in charge of a very capable deaconess, Miss Emily Latimer, whose salary is paid by the Woman's Missionary Society. In another generation it is just possible that this mission may assume very much larger responsibility. Their contributions now to the M. & M. Fund and to the debt on the manse is quite encouraging.

8. *Hubbard* is a four station field in the midst of a large non-Anglo-Saxon population, and in charge of a hard-working and efficient married catechist, Mr. D. W. Benson. There is a church and a manse at Hubbard.

9. *Kelliher* has an ordained minister and is now drawing a grant of \$300 per year. There are four stations, and the minister is kept busy with his pastoral work. It is in a fertile country. Le Ross, the neighbouring town, is one of the stations. There is a church

and manse at Kelliher. This should become a self-supporting field soon. The treasurer, who is lay representative could, with the minister, stir the people up, to take this advance step, in the near future.

10. *Crosswoods* was organized in 1914 and soon after became self-supporting for student summer supply. They do not wish services during the winter. It is entirely rural and lies ten miles north of Earl Grey and Southey. They seem to be perfectly satisfied to remain, in the meantime, as they now are. There is no church property on this field.

11. *Duval* is a five station field in a very beautiful and fertile country lying east of Long Lake. The church and manse are both beautifully located in the town of Duval. There is a church also at Cymbric, one of the four out-stations. It paid \$263 to the M. & M. Fund for 1927 and became self-supporting last spring. It has a bright future before it.

12. *Clapton* is a three station field situated to the east of Duval and Cymbric. They have been getting all year round student or catechist supply. The grant is \$5.00 a week. They are in hopes of getting a cross-country line of railway, through the district, at an early date. If they do, they will erect a manse and get an ordained minister, and they should be self-supporting before many years. When we visited the field on the 7th of August, 1927, we found a first-class student at work whom they were anxious to get back again, the following summer. They bought a second-hand car for him with which to do his work, and it was giving excellent service. The business report which, was presented at the evening meeting, was eminently satisfactory.

13. *Round Plains* is now associated with Lestock and Lakewoodvale. Round Plains is a long way from a railway but the people have continued to be interested in church services, although it has only been supplied for the summers.

PROGRESS MADE BY AID-RECEIVING FIELDS IN  
ABERNETHY PRESBYTERY

The aid-receiving fields of the United Church in Abernethy Presbytery made substantial progress from 1925 to 1928:

1. Fort Qu'Appelle advanced to self-support.
2. Raymore advanced to self-support.
3. Duval advanced to self-support.
4. Abernethy Presbytery paid \$10,328.00 to the M. & M. Fund for the nine-month year of 1927, and in 1928, \$10,269.00.
5. Bulyea erected a new church in 1927. The Home Mission grants paid to the Anglo-Saxon work in 1928 were \$3,337.65 and to the Indian work, \$1,200.00.

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### ARCOLA PRESBYTERY

Arcola is one of the smallest Presbyteries in Southern Saskatchewan but it has the largest percentage of self-supporting fields compared with those that are aid-receiving. Thirteen were self-supporting and only five were missions in 1925.

The following were self-supporting at Union, and the ministers at work June 30th, 1928,

were,

1. Arcola	Rev. R. D. Tannahill, Minister
2. Antler	Rev. L. E. Berry, Minister
3. Carlyle	Rev. A. P. Gillespie, B.A., Minister
4. Creelman	Rev. F. Passmore, Minister
5. Fillmore	Rev. T. H. Sendall, Minister
6. Griffin	Rev. W. Huddlestone, Minister
7. Heward & Stoughton	Rev. P. T. Dennis, Minister
8. High View, merged	
9. Kisbey	Rev. G. R. Burt, Minister
10. Lampman	Rev. John A. Reddon, B.A., Minister
11. Manor	Rev. M. J. Leith, Minister
12. Redvers	Rev. W. J. Patton, B.A., Minister
13. Storthoaks	Rev. W. O. Robinson, B.A., Minister
14. Tyvan	Rev. Geo. B. Cree, Minister

The Presbytery of Arcola, when Union was consummated in 1925 had the following aid-receiving fields and the ministers at June 30th, 1928,

were

1. Moose Mountain (Indian)	Rev. C. B. Kerr, Minister
2. Handsworth	Rev. T. W. Pritchard, Minister
3. Forget	Mr. Bruce Anderson, Catechist
4. Viewfield	Mr. G. E. Barnett, Student.

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One mission field has been added since,

The student at June 30th, 1928 was:

- |            |                          |
|------------|--------------------------|
| 1. Corning | Mr. J. T. Ress, Student. |
|------------|--------------------------|

Handsworth and Moose Mountain were formerly Presbyterian. Forget was formerly Methodist. Viewfield was part Presbyterian and part Methodist.

1. *Moose Mountain* is an Indian Mission and it will be costly to maintain for many years to come.

2. *Handsworth* is a summer field in a ranching country to the north of Moose Mountain. It will in all probability be self-supporting for student supply at an early date.

3. *Forget* is in a large Roman Catholic centre and we ought to send missionaries there as long as there are any Protestants in the community.

4. *Viewfield* erected a fine frontier manse in 1927, and has now a resident ordained minister, and should make more rapid progress than in the past.

5. *Corning* is a new mission. The territory in the vicinity of Corning has been recently re-organized. The Presbyterian Church has started services recently, and it is overlapping our work at Corning station.

### PROGRESS MADE BY AID-RECEIVING FIELDS IN ARCOLA PRESBYTERY

The Aid-Receiving fields of the United Church in Arcola Presbytery made the following advancement from 1925 to 1928:

1. Viewfield erected a \$2,400.00 manse in 1927.

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2. Viewfield advanced from student to ordained supply in 1928.
3. The new field of Corning was organized in 1927.
4. Arcola Presbytery paid \$7,570.00 to the M. & M Fund in the nine month year of 1927, and in 1928, \$8,967.28.
5. The Home Mission grants paid to the Anglo-Saxon work in 1928 were \$1,391.15, and to the Indian work in 1928, \$1,900.00.



# ASSINIBOIA PRESBYTERY

The Presbytery of Assiniboia had the following self-supporting fields in 1925, and ministers in charge June 30th, 1928:

were:

1. Assiniboia	Rev. R. Graham, B.A., Minister
2. Hazenmore	Rev. T. G. Williams, Minister
3. Kincaid	Rev. W. H. Madill, Minister
4. Limerick	Rev. J. N. Sceviour, Minister
5. La Fleche	Rev. John McKnight, Minister
6. Mazenod	Rev. H. R. Vessey, Minister
7. Meyronne	Rev. M. C. Macdonald, B.A., Minister
8. Mossbank	Rev. A. W. Keeton, D.D., Minister
9. Verwood	Rev. T. Musto, Minister
10. Woodrow	Rev. S. P. Rondeau, Ph.B., Minister

The Presbytery of Assiniboia had the following aid-receiving fields in 1925 and missionaries in charge at June 30th, 1928:

were:

1. Readlyn	Rev. W. S. E. Inglis, B.D., Minister
2. Ardill	Vacant
3. Crane Valley	Rev. Douglas Warden, Minister
4. Fir Mountain	Mr. I. D. Bartell, Student
5. Gravelbourg	Mr. R. G. Simpson, Catechist
6. Constance (Little Woody)	Rev. Duncan Olmstead, Minister
7. Milly	Mr. C. T. Morrison, Catechist
8. Obthorpe	Mr. R. E. Helmer, Student
9. Coronach (Pretty Valley)	Rev. Jas. Watts, Minister
10. Rock Glen (Quantock)	Mr. Ross R. Hare, Student
11. Summercove	Mr. J. F. Clark, Student
12. Valor	Merged with Limerick
13. Viceroy	Mr. L. H. Coulter, Catechist
14. Wood Mountain	Mr. Fred H. Wigmore, Student.

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Readlyn Crane Valley Fir Mountain, Gravelbourg, Constance (Little Woody), Milly, Obthorpe Rock Glen (Quantock), Summercove, Valor and Wood Mountain formerly belonged to the Presbyterian Church; Ardill Coronach and Viceroy formerly belonged to the Methodist Church. Winnifred is now part of the Fir Mountain field, Pretty Valley is now Coronach and Quantock is now Rock Glen. Eddyside is new, Mr. N. L. Danard, student, is in charge. It was organized in 1928 with a grant of \$10.00 per week.

The Presbytery of Assiniboia was divided in 1928 and the western half became the Presbytery of Shaunavon; so that the aid-receiving fields discussed in this chapter are in the new Presbytery of Assiniboia. It is the eastern half of the old Presbytery of Assiniboia.

1. *Readlyn*, with the addition of Enniscorthy became self-supporting in 1927 and paid \$275 to the M. & M Fund in the nine months of that year.

2. *Ardill* had local supply in 1926 and 1927 with whom the people were satisfied and so no student was sent, and no grant therefore, was necessary.

3. *Crane Valley* field is now supplied with railway facilities and has advanced from a self-supporting student field for the summer, to an aid-receiving field with an ordained minister throughout the year. They erected a frontier manse in 1926 and secured a temporary church in 1927. The field should become self-supporting after a few years of help. It is in a fertile country.

4. *Fir Mountain* has been a summer field and self-supporting for a student. They had the good fortune during the summer of 1928 to get a railway, and two towns are growing up in their midst. They should build

a frontier manse and secure ordained supply soon. It is in a fertile country.

5. *Gravelbourg* is a three station field with a fine church and commodious manse in the town. Gravelbourg is a large Roman Catholic centre. The grant was \$325 per year for an ordained minister.

6. *Constance* (Little Woody) had the good fortune to, at last, get a railway. The C.P.R. extended a branch through the centre of this district in 1926. The people built a \$3,000 frontier manse at Constance and a \$5,000 church, and have an ordained minister. After a few years of help, this should be another self-supporting charge.

7. *Milly* has been a self-supporting catechist field for a number of years and has paid \$300 a year to the M. & M. Fund for the past three years. This was one of the first fields we visited after the organization of the United Church in 1925. On the 12th of July of that year, we visited it, and preached four times, received 45 on profession of faith and baptized 11 children.

This field lies 25 miles south of Meyronne and until 1928, the people were a long distance from a railway. Last summer the C.P.R. extended their Fife Lake line through the district. The people are already planning the erection of a church and a manse. We are in hopes that they will make a self-supporting field of it, for an ordained minister, at once.

8. *Obthorpe* has been a summer field for a student. It is in a fertile country but is a long distance from a railway. They may be compelled to be satisfied with summer supply for some time yet.

9. *Coronach* field is the new name for the Pretty Valley field. The Fife Lake C.P.R. branch was extended through this territory in 1926. The manse has been moved from Pretty Valley to Coronach and churches erected, in 1928, in both Coronach and Fife Lake; Fife Lake is another station on this railway. The grant to this field for 1928 was \$350 and it paid \$150 to the M. & M. Fund in 1927. With a few years help this will be another self-supporting field.

Eddyside lies south and east of Coronach. This is a new field which was supplied for the first time with a missionary in the spring of 1928. The Home Mission grant was \$10 per week.

10. *Rock Glen* is the new name for the Quantock field. This is another town on the Fife Lake line of railway. The two out-stations make the round trip on Sundays 46 miles. Rock Glen has also a frontier manse and a church hall. The Presbyterians are overlapping our work here and it will be some years before this develops into a self-supporting charge.

11. *Summercove* had also the good fortune to get a railway in 1928. The new town of Mankota, one of the stations of the field, is the terminus of the line at present. This has usually been a summer field for students. The grant was \$6 per week. It should erect a manse at Mankota and advance to an aid-receiving field for an ordained minister. This, too, should be, in a few years, another self-supporting field in the Presbytery of Assiniboia.

12. *Valor* has been merged with Limerick.

## PROGRESS BY AID RECEIVING FIELDS 223

13. *Viceroy* is located on the Assiniboia line of railway. There was a church in Viceroy and the field purchased a manse in 1927. They had the services of an able catechist, Mr. L. H. Coulter, for a year and paid the whole of his salary. In June, 1928, they called an ordained minister and undertook to pay his salary in full.

14. *Wood Mountain* has been a very difficult mission field. The railway line was extended from Maxim to Wood Mountain in 1927. This new town is a few miles to the north of the old village of the same name where the Mounted Police barracks is situated.

### PROGRESS MADE BY THE AID-RECEIVING FIELDS IN ASSINIBOIA PRESBYTERY

The Aid-Receiving fields of the United Church in Assiniboia Presbytery advanced as follows from 1925 to 1928:

1. Readlyn advanced to self-support in 1927.
2. Crane Valley advanced from student to ordained supply.
3. Constance advanced from student to ordained supply.
4. Rock Glen advanced from student to ordained supply.
5. Viceroy advanced from catechist to ordained supply and became self-supporting.
6. The new field of Eddyside was organized in 1928.
7. A new church was erected at Constance in 1927.
8. A new manse was erected at Constance in 1927.
9. A church hall was erected at Rock Glen in 1927.
10. A new manse was erected at Rock Glen in 1927.

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11. A building for a church was purchased in Crane Valley in 1927.
12. A new manse was erected in Crane Valley in 1926.
13. A church basement was built in Coronach in 1928.
14. A new church was built in Fife Lake in 1928.
15. A manse was bought at Viceroy in 1927.
16. Assiniboia Presbytery paid to the M. & M. Fund in 1927 \$5,763.00, and in 1928, \$7,875.52.
17. The Home Mission grants paid to aid-receiving fields in 1928 were \$3,924.83.

*The Winter*

January and February are usually months when the thermometer goes down sometimes to 20 and 25 below zero and occasionally lower, but there is nothing to be afraid of. We have seen forty-five of them and have driven in some of the worst storms we have ever had. One needs a fur cap and a fur coat and his hands and feet well protected against the possibility of freezing, and he can drive in all weathers, with the exception of about three days each winter when the snow is blowing so thickly that a man should stay indoors. In the early days we drove in open conveyances. Now with the closed in autos, it is very easy to travel, if there is no snow, and with a covered cutter, when the snow is deep, there is nothing to prevent a missionary driving fifteen miles to a morning appointment.

On the first day of January, 1928, we drove with Rev. W. J. Patton of Redvers to his morning appointment, a distance of sixteen miles with the thermometer 22° below zero, but it was a fine bright morning, and we both landed in good condition. We rode in a covered cutter drawn by an excellent team.

## ESTEVAN (ALAMEDA) PRESBYTERY

The Presbytery of Estevan when Union was consummated in 1925 had the following self-supporting fields, and ministers at work June 30th, 1928:

were:

1. Alameda	Rev. E. J. Rainey, Minister
2. Carievale	Rev. C. L. Taylor, B.D., Minister
3. Carnduff	Rev. T. Jackson Wray, Minister
4. Estevan	Rev. C. B. Lawson, B.D., Minister
5. Frobisher	Rev. A. Russell, B.D., Minister
6. Gainsboro	Rev. A. L. Sibbald, M.A., Minister
7. North Portal	Rev. F. Waite, Minister
8. Oxbow	Rev. R. C. Pollock, Minister
9. Glen Ewen	Rev. James Laing, B.A., Minister.

The aid-receiving fields in Estevan Presbytery in 1925 were: and the ministers at work June 30th, 1928, were,

1. Halbrite	vacant
2. Arthur	Rev. C. T. Sylvester, Minister
3. Bienfait	Rev. John Fletcher, B.A., Minister
4. Macoun	Rev. J. W. Linten, Minister
5. North Estevan	vacant
6. Outram	Mr. E. C. Brink, Student
7. Boscurvis	Mr. J. R. Hayes, Student.

Halbrite, Arthur and Bienfait belonged formerly to the Presbyterian Church; and North Estevan, Outram and Boscurvis belonged formerly to the Methodist Church.

Macoun has two stations, Macoun and Midale. Macoun was formerly Presbyterian and Midale was formerly Methodist.



1. *Halbrite* has a very mixed population and is likely to require a grant for an ordained minister for some time to come. Halbrite has both a church and manse.

2. *Arthur* is a four station field—Arthur, Dalesboro, Dalesboro South and Alida. The manse is at Arthur, and recently erected. It is located near the public school in a very beautiful location in the country. This field has now the services of an ordained minister. The grant is \$400. With another good crop or two, it should become self-supporting. Their contribution for the nine months of last year to the M. & M. Fund was \$225. Arthur, Dalesboro and Alida all worship in churches.

3. *Bienfait* is a four station, aid-receiving field for an ordained minister with a grant of \$400. There is a manse and church at Bienfait, and a church at Taylorton. All the stations are coal-mining towns and a large percentage of the population non-Anglo-Saxon. With a further development of the coal mines it may become self-supporting at an early date. They paid \$154 last year to the M. & M. Fund.

4. *Macoun* cut down the grant last year from \$325 to \$125 and with another good crop, and with the present minister it should become self-supporting soon.

5. *North Estevan* and *Outram* are both weak fields and are supplied by students for the summer only. They are likely to be a drain on the Home Mission funds for some time to come. However, it is worthy of note that North Estevan paid last year \$76.00 to the M. & M. Fund, and Outram \$43.00.

6. *Boscurvis* is a three station field and is located on the international boundary. By arrangement with the Superintendent of Missions of the Presbyterian Church,

North Dakota, our missionary preaches in their church in Northgate, North Dakota. It is aid-receiving for summer supply. It paid \$80.00 to the M. & M. Fund in 1927.

PROGRESS MADE BY AID-RECEIVING FIELDS IN  
ESTEVAN PRESBYTERY

The Aid-Receiving fields of the United Church in Estevan Presbytery made the following advancement from 1925 to 1928:

1. Arthur field advanced from student to ordained supply in 1926.
2. Arthur field erected a frontier manse in 1926.
3. Macoun field increased its contribution to the minister's salary, so that the grant was reduced from \$325.00 to \$125.00 at midsummer, 1928.
4. Estevan Presbytery paid to the M. & M. Fund in 1927, \$7,113.00, and in 1928, \$8,269.92.
5. The Home Mission grants paid to the aid-receiving fields in 1928 were \$1,891.14.

# PRESBYTERY OF MOOSE JAW

L2

The Presbytery of Moose Jaw had the following self-supporting fields at the inauguration of Union in 1925 and the ministers in charge at June 30th, 1928:

were

1. Avonlea	Rev. J. I. Thorne, Minister
2. Bateman	Rev. J. S. Davidson, B.A., Minister
3. Belle Plaine	Rev. J. C. Bard, Minister
4. Boharm	Rev. A. Armstrong, Minister
5. Briercrest	Rev. A. C. McCallum, Minister
6. Broderick	Rev. J. D. Manly, Ph. B., Minister
7. Brownlee	Rev. A. B. Johnstone, Minister
8. Caron	Rev. W. E. Bannerman, B.A., Minister
9. Central Butte	Rev. H. W. Toombs, B.A., Minister
10. Drinkwater	Rev. W. J. King, Minister
11. Eyebrow	Rev. H. J. Kinley, B.A., Minister
12. Hawarden	Rev. F. A. Clare, B.D., Minister
13. Lawson	Rev. T. W. Ruddell, B.D., Minister
14. Loreburn	Rev. L. A. Muttitt, B.D., Minister
15. Marquis & Keeler	Rev. W. G. Hancock, Minister
16. Moose Jaw-Grace & Hillcrest	Rev. A. C. Burley, Minister
17. Moose Jaw-Minto	Rev. W. J. McIvor, S.T.D., Minister
18. Moose Jaw-Trinity	Rev. W. Ward, B.A., Minister
19. Moose Jaw-St. Andrew's	Rev. J. S. MacKeigan, B.A., Minister
20. Moose Jaw-Zion	Rev. E. F. Church, B.A., Minister
21. Mortlach	Rev. W. H. Coulter, Minister
22. Outlook	Rev. W. A. Osborne, B.D., Minister
23. Pasqua	Rev. J. G. Anderson, Minister
24. Riverhurst	Rev. T. A. Blockey, Minister
25. Rouleau	Rev. Geo. Dorey, B.A., Minister
26. Tugaske	Rev. D. M. Buchanan, B.A., Minister
27. Tuxford	Rev. J. MacLachlan, Minister
28. Wilcox	Rev. G. H. Dix, B.D., Minister
29. Brownlee	

Brownlee has again reverted to an aid-receiving field.

It is to be noted that Broderick and Outlook were transferred from Saskatoon Presbytery to Moose Jaw

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at the first Conference in 1925, and that Wesley, formerly Methodist, and Petrolia and Baildon, formerly Presbyterian, were organized as a self-supporting field in 1925. This territory afterwards was re-organized.

The name of Wesley was changed to Trinity and it became aid-receiving as a one station field, and Baildon, Petrolia and Tilney were established as an aid-receiving field. This was again changed in 1928. Petrolia was transferred to Pasqua and Baildon and Tilney became a self-supporting summer field for a student.

The Presbytery of Moose Jaw had the following aid-receiving fields at the inauguration of Union in 1925, the ministers and missionaries in charge at June 30th, 1928:

were:

1. Hodgeville	Rev. J. M. McLaren, B.A., Minister
2. Chaplin	Rev Thos. Moore, Minister
3. (Courval) Shamrock	Mr. A. Lockham, Lay Supply
4. Demaine	Transferred to Elrose Pres.
5. Dumblane	Transferred to Elrose Pres.
6. Elbow	Rev. T. W. Rees, Minister
7. Expanse	Rev. Harold Kippen, Minister
8. Lucky Lake	Transferred to Elrose Pres.
9. Mawer	Rev. Roy McDonald, Minister
10. Lance Valley	Transferred to Elrose Pres.
11. (Old Wives) Crestwynd	Mr. A. S. Nicholson, Catechist
12. Pine Lake Grafton	Mr. C. H. Ferguson, Student
Green Prairie	Mr. G. S. Service, Student
13. Parkbeg	vacant
14. Bevitt	Mr. R. Binning, Student
15. Spring Valley	Mr. Merill F. Ferguson, Student
16. Bohemian	vacant.

It is to be noted that Demaine, Dumblane Finnish mission, Lucky Lake and Lance Valley were transferred to Elrose Presbytery at the first Conference in 1925. Hodgeville, Chaplin, Courval, Elbow, Expanse, Old Wives, Pine Lake, Parkbeg and Bevitt were formerly

Presbyterian, and that Spring Valley was formerly Methodist. Mawer was an independent Union.

1. *Hodgeville* has a manse and a church and two out-stations with ordained supply but is still aid-receiving. The people should get together and decide that they will henceforth be on the self-supporting list of fields.

2. *Chaplin* has also a manse and a church and two out-stations with ordained supply and is still aid-receiving. The soil in this region requires lots of moisture to produce a good crop and in addition to this the trade done by Chaplin and the neighboring towns has been reduced very materially by the extension of the Coderre line of railway to the south. It is likely to be an aid-receiving field for some time yet. They contributed well to the M. & M. Fund. They paid \$143 in 1927.

3. *Shamrock* erected a frontier manse in 1927 for an ordained missionary, but had to be satisfied with lay supply for a year. At the 1st of July, 1928, they secured one, and should after a few years' assistance attain to self-support.

4. *Elbow* has suffered greatly through drought, and although they have a fine church and a manse they are still aid-receiving; for ordained supply. The grant is \$600. They paid \$200 in 1927 to the M. & M. Fund.

5. *Expansé* suffered very severely through hail and a cyclone in 1927. The two out-stations are the neighboring towns of Mitchellton and Dunkirk. They are still aid-receiving for ordained supply and are likely to continue so, for some years to come.

6. *Mawer* has been merged with Eyebrow and these two fields will make one strong self-supporting charge; Eyebrow required a grant in 1927 as well as Mawer.

7. *Crestwynd* (Old Wives) is a frontier field west of Crestwynd railway station, and has been for a number of years a student field for the summer, receiving a grant.

8. *Bevitt*, which lies to the east of Crestwynd, is also a summer field for a student. Crestwynd and Bevitt should unite and build a frontier manse at Crestwynd railway station and secure ordained supply. A self-supporting field might, after a few years, be thus established in this community.

9. *Pine Lake* and *Grafton* lie in the Hill country to the north of Chaplin. From 1913 to 1927 inclusive, this territory was supplied by one student each summer. Mr. G. S. Service did such an active summer's work in 1927 that Presbytery divided the six stations of this field and asked for two students. Mr. Service returned, and supplied one-half of the territory and his college roommate, Mr. C. H. Ferguson, took the other half. These fields were aid-receiving in 1928.

10. *Parkbeg* has two out-stations and a cottage manse. They have had catechist supply for several years and asked for a single ordained man for April 1st, 1928. They remained vacant until July when they secured Rev. H. F. Malcolm, an ordained single man.

11. *Spring Valley* has two out-stations, Currie and Croft. We visited this field on Sunday, September 4th, 1927. The round trip to preach at the three stations was 46 miles and over a rough and hilly trail. The student missionary, Mr. H. J. Mahoney, was doing good work as preacher, organizer and musician. Spring Valley and Currie each undertook to pay \$150 on the student's salary. Croft was a weak station. The grant of \$5 a

## PROGRESS IN AID-RECEIVING FIELDS 233

week was needed to make up the student's salary for the summer.

12. *Brownlee, Lake Valley* and *McGregor* is a three station field on the Outlook branch of the C.P.R. There is a church and manse at Brownlee and a church at Lake Valley. The field, owing to the poor crop in 1927, was unable to meet the salary of the minister and had to revert to an aid-receiving status for both 1927 and 1928.

13. *Bohemian* field, near Glenside, was left without supply during 1928. The people wished an experienced ordained minister able to speak their language. Such a man was not available just then, and so the people are conducting their services by local supply.

14. *Trinity*, Moose Jaw (Wesley) is now a one station field and receives a grant of \$325. It is worthy of note that they paid to the M. & M. Fund in 1927 \$330.

15. *Pasqua* is now a three station field—Pasqua, Mount Pleasant and Petrolia, and became self-supporting at July 1st, 1928. For two years previously it was receiving a grant.

### PROGRESS MADE BY AID-RECEIVING FIELDS IN MOOSE JAW PRESBYTERY

The Aid-Receiving fields of the United Church in Moose Jaw Presbytery advanced as follows from 1925 to 1928:

1. Pasqua advanced to self-support in 1928.
2. Eyebrow and Mawer were merged and became self-supporting in 1928.

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3. Shamrock advanced from student to ordained supply in 1928.
4. Parkbeg advanced from catechist to ordained supply in 1928.
5. Pine Lake six station field was divided in 1928 and became the two fields of Grafton and Green Prairie.
6. Shamrock built a \$3,000.00 frontier manse in 1927.
7. Moose Jaw Presbytery paid to the M. & M. Fund in 1927 \$21,541.00, and in 1928, \$28,490.33.
8. The Aid-Receiving fields in Moose Jaw Presbytery were paid in Home Mission grants in 1928, \$5,620.76. It is interesting to note that these same aid-receiving fields paid to the M. & M. Fund in 1927, \$1,398.00.



# QU'APPELLE PRESBYTERY

The Presbytery of Qu'Appelle, when Union was consummated in 1925, had the following self-supporting fields, and the ministers at June 30th, 1928:

were:

1. Ellisboro	Rev. J. E. Scharf, Minister
2. Fleming	Rev. S. T. Robson, M.A., B.D., Minister
3. Glenavon	Mr. John L. Broad (supply) Student
4. Grenfell	Rev. E. G. Sanders, B.A., Minister
5. Indian Head	Rev. R. J. McDonald, M.A., B.D., Minister
6. Kennedy	Rev. J. P. Haryett, B.D., Minister
7. Kipling	Rev. F. J. Gardiner, Minister
8. Maryfield	Rev. E. H. Walker, Minister
9. Moffat	Rev. D. M. Evans, Minister
10. Moosomin	Rev. N. D. Patterson, B.A., B.D., Minister
11. Sintaluta	Rev. E. S. Barton, Minister
12. Summerberry	Rev. T. W. Geach, Minister
13. Wawota	Rev. H. Craner, Minister
14. Wapella	Rev. F. B. Ball, B.A., Minister
15. Wolseley	Rev. H. S. Cobb, B.A., B.D., Minister
16. Broadview	Rev. W. H. Black, B.A., Minister
17. Qu'Appelle	Rev. A. W. Keeton, D.D., Minister

The Aid-Receiving fields in Qu'Appelle Presbytery in 1925 and the ministers and supply at June 30th, 1928,

were:

1. Vandura,	vacant
2. Langbank	Rev. W. G. Challis, Minister
3. Hurricane Hills	Rev. Wm. Millar, B.A., Minister
4. Round Lake	Rev. R. J. Ross, B.A., Minister
5. Kelso	Rev. A. D. Pringle, Minister
6. Kendal	Mr. J. H. Low, Student
7. Neelby	Mr. M. H. Geddes, Catechist
8. Wideawake	Mr. D. G. Gaynor, Student
9. Windthorst	Rev. R. J. Spratt, Minister
9. Fairlight	Rev. John A. Carefoot, Minister
10. Whitewood	Rev. W. G. Dowson, Minister

The following have been added since Union:

- |                   |                              |
|-------------------|------------------------------|
| 1. Grenfell South | vacant                       |
| 2. Red Jacket     | Mr. Kenneth Arthur, Student. |

Seven of these were formerly in the care of the Presbyterian Church. Fairlight and Whitewood were under the care of the Methodist Church. Langbank and Vandura were formerly part Presbyterian and part Methodist.

1. *Vandura* has a church and manse. It is a four station field and if they would decide to unitedly support an ordained minister, in place of having continual changes of students and catechists, they might very soon be a self-supporting charge. The field is in a rich and beautiful country and we should have a prosperous cause there.

2. *Langbank* is receiving a grant of \$200 per annum. They should very speedily move up to self-support. There are a large enough number of deeply interested people to pay the whole of the salary of the minister.

3. There are two Indian Missions in Qu'Appelle Presbytery, viz., Round Lake and Hurricane Hills. They are likely to need grants for a long time to come. Hurricane Hills is about nine miles south of Sintaluta. It is possible that the work of this Indian Mission may be cared for by the minister of Sintaluta and so reduce, if not eliminate, the grant.

4. *Kelso* is a two station field, viz., Kelso and Walpole. Each congregation has a fine church and there is a manse at Kelso. The Home Mission grant is \$400 per annum. With another good crop the people of this field

should increase their contributions to the minister's salary and become self-supporting.

5. *Kendal*.—We visited this field in July, 1926. There were a number of important statements in my report that will give our readers important information about conditions. It is a three station field—Montmartre, Kendal and Alpha. The grant is \$5 per week. Montmartre and the country around it is largely Roman Catholic. Mr. E. A. Clark, the missionary, had great difficulty in getting the Protestant people to attend services. They were careless even about sending their children to Sunday School. There are four other towns on this same line of railway contiguous to each other. They are also strongly Roman Catholic. Our Church should secure a single ordained minister with an auto and some experience, and keep him in that region summer and winter and with a grant large enough to ensure him his full salary. He should work all the territory from Vibank to Candiack including Odessa, Kendal and Montmartre and on both sides of the railway line.

6. *Neelby, Clayton and Peebles* field has been supplied continuously for the last two years by capable catechists and with gratifying results. The membership has increased and there is some hope of their being able to advance to the status of an ordained mission field with a grant very soon. It will be necessary for them, in the meantime, to erect a manse.

7. *Grenfell South* is situated south of Grenfell. It was opened for the first time in 1927 and was supplied by a student. The grant was \$5 a week.

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8. *Red Jacket* was opened for the first time during the summer of 1928 and was supplied by a student. The grant promised was \$12 per week if necessary.

9. *Wideawake*, after being left vacant for a long time was opened again in 1927 with student supply and with encouraging success. The grant was \$4 a week in 1928 if necessary.

10. *Fairlight* is a five station ordained mission field and is drawing a Home Mission grant of \$650 per year. With an increased membership and a lot of strenuous pastoral work, this ought some day to be a self-supporting field.

11. *Windthorst* has been recently re-organized and is now receiving a grant of \$400 per year. There is territory enough to keep a minister busy, and with a few prosperous years this field should become self-supporting.

12. *Whitewood* is an ordained mission field and is receiving a grant of \$625 per annum. The United Church and the Presbyterian are overlapping in this field.

### PROGRESS MADE BY AID-RECEIVING FIELDS IN QU'APPELLE PRESBYTERY

The Aid-Receiving fields of the United Church in Qu'Appelle Presbytery advanced as follows from 1925 to 1928:

1. Neelby advanced from summer supply to services throughout the year.
2. Wideawake was re-opened in 1926 after being closed for more than a dozen years.

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3. The new field of Grenfell South was organized in 1927.
4. The new field of Red Jacket was organized in 1928.
5. Qu'Appelle Presbytery paid to the M. & M. Fund in 1927 \$9,246.00, and in 1928, \$10,737.53.
6. The Home Mission grants for Anglo-Saxon work in 1928 were \$2,845.90, and for Indian work were \$2,550.00.

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### PRESBYTERY OF REGINA

The Presbytery of Regina had the following self-supporting fields in 1925 and the ministers in charge June 30th, 1928:

were:

1. Balgonie	Rev. Wm. Arnett, Minister
2. Bethune	Rev. Edward Smith, Minister
3. Brora	Rev. W. P. McHaffie, Minister
4. Chamberlain	Rev. A. Cross, Minister
5. Craik	Rev. F. B. Richardson, Minister
6. Davidson	Rev. A. E. Swanston, B.D., Minister
7. Francis	Rev. S. A. Kennedy, B.A., Minister
8. Girvin	Rev. F. C. Rawlinson, Minister
9. Grand Coulee	Rev. W. T. Cleave, B.A., Minister
10. Imperial	Rev. Wm. Titley, Minister
11. Liberty	Rev. H. G. Cairns, S.T.L., Minister
12. Lumsden	Rev. R. G. Carruthers, M.A., Minister
13. Pense	Rev. W. H. May, B.A., Minister
14. Regina, Carmichael	Rev. R. McE. Thompson, Minister
15. Regina, Knox	Rev. M. G. Melvin, B.A., Minister
16. Regina, Metropolitan	Rev. E. S. Bishop, Minister
17. Regina, St. Andrews	Rev. H. Joyce, Minister
18. Regina, Sixth Avenue	Rev. T. Carrant, Minister
19. Regina, Westminster	Rev. A. D. MacKenzie, M.A., Minister
20. Riceton	Rev. Jas. Smith, B.A., Minister
21. Richardson	Rev. A. J. Belton, B.D., Minister
22. Stony Beach	Rev. C.M. Bater, Minister.

The Presbytery of Regina had the following aid-receiving fields in 1925 and the missionaries in charge June 30th, 1928:

were:

1. Disley	Mr. D. G. Rice, Student
2. Keddleston	Rev. Robt. MacMillan, B.D., Minister
3. Penzance	Merged with Liberty
4. Stalwart	Student

## PROGRESS BY AID-RECEIVING FIELDS 241

5. Ames	Student
6. Avonhurst & Qu'Appelle (Indian)	Rev. W. J. D. Gibson, Minister
7. Findlater	Rev. G. H. Eccleston, Minister
8. Hustler's (Foxbury)	Mr. D. W. DeMille, Student
9. Lajord	Merged with Francis
10. Lumsden Beach	Supply
11. McLean	Rev. A. V. Knowlton, Minister
12. Regina, Chalmers	Rev. A. C. Justice, B.A., Minister
13. Regina, Rosemount	Merged with North Regina and Condie.
14. Regina, Settlement House	Miss N. Forman, Deaconess.
15. North Regina and Condie	Rev. S. B. East, Minister.

### New fields:

- |            |                           |
|------------|---------------------------|
| 1. Trenton | Mr. A. R. Taylor, Student |
|------------|---------------------------|

Disley, Keddleston, Penzance, Ames, Avonhurst and Qu'Appelle Indian, Findlater, Hustler's, Lajord, Regina Chalmers, North Regina and Condie. These ten were formerly Presbyterian.

Stalwart, Lumsden Beach, McLean, Rosemount and Settlement House. These five were formerly Methodist.

#### 1. Trenton—new.

1. *Ames, Hustler's* and *Trenton* are all frontier student fields and aid-receiving and are supplied by students for the summers only. In the meantime it appears to be the only thing to attempt.

2. *Stalwart* is self-supporting for student or lay supply. This field should erect a commodious manse and secure an ordained missionary. They could advance in a few years to self-support.

3. *Lumsden Beach* is a popular summer resort on the shores of Long Lake. No grant is paid to it by the Home Mission Board.

4. *Settlement House*, Regina, was erected in 1927 by the Home Mission Board of the United Church in the eastern end of the city at the corner of Wallace Street and 12th Avenue. It is a handsome and commodious building for the use of the people of all nationalities. Miss Nellie Forman is in charge of the mission. Sunday school work among the young is the most important feature of the activities. Besides the Sunday school services on Sundays, which is conducted in the English language, there are two preaching services every Sunday—Hungarian in the morning, by Rev. Charles Farkas, and English in the evening, by supply. During the week many classes and club meetings are held. Four classes in English for women, two Young People's Societies, a mission Band, a little housekeeper's club, and a baby clinic meet weekly.

The missionary lives in the building and also visits in the homes of the people who attend.

5. *Chalmers*, Regina, has a fine plant. The church and manse are both excellent. It is aid-receiving.

6. *North Regina, Rosemount and Condie*, is a three station field drawing a large grant for an ordained missionary. There is a church in each congregation, but Rosemount church was found to be too far west to draw a crowd, so the Sunday services are being held in Benson School, several blocks to the east, with much better success. Rosemount should move the church and put an addition to it, or else erect a new building to accommodate the people who attend. The city on the north side, is developing.



7. *Avonhurst and Qu' Appelle* (Indian Mission) are a combination of the two station field *Avonhurst* and *Dona-mar*, an Anglo-Saxon field, with the Qu'Appelle Indian Mission. Both Avonhurst and Qu'Appelle have churches. The Avonhurst church was erected long before the town was started and is situated a mile to the north of the station. The manse is in town. The grant for the combined work was \$1,000 per annum to an ordained man. The work was put in charge of a capable catechist and the grant reduced to \$600 at July 1st, 1928.

8. *Disley* is a three station field, Disley, Calvin and Regina Beach. Each congregation has a church and there is a fine manse at Disley. The grant is \$400 for the student, Mr. D. G. Rice, who is completing his college course in St. Andrew's. He devotes his whole time to the work in summer and comes down from college each week to preach on Sundays, in the winters. The student is a very fine preacher, so they are satisfied with present arrangements. They should, at an early date, return to ordained supply and advance to self-support as soon as possible.

9. *Keddleston* is a three station field—Keddleston, Dilke and Edwards. There is a fine manse at Keddleston, and a church at Dilke. This field is receiving a grant of \$400. They paid \$225 for the nine months of 1927 to the M. & M. Fund. They have suffered quite seriously for a number of years past, through hail and drought. With two good crops they should become self-supporting.

10. *Findlater* is a four station field—Findlater, Westridge, Clarendon and Sunset. There is a church and manse at Findlater. The other congregations worship

in school houses. This field was supplied until recently by ordained ministers with a large grant, but at mid-summer, Conference appointed a capable student, Mr. G. E. Barnett, who will persue his studies extra-murally for a time and supply this field.

11. This leaves two aid-receiving fields to be considered, McLean and Balgonie. Balgonie was a self-supporting field in 1925, but the Protestant population of the town was growing smaller, so that they had to ask for a grant.

These two fields are on the main line of the C.P.R., Balgonie is 16 miles east of Regina and McLean is 25 miles. They are both in the same position as to population. One thing is clear that, so long as there are Protestant people in the community, our church ought to send them missionaries. We can keep on as we are now doing, continue to give them large grants, or appoint one missionary to give these two fields fortnightly services. It seems a pity to resort to this latter plan. There are fine manses in each town and they have had ordained ministers for a generation, and many of the people would be deeply disappointed if this second plan were resorted to.

#### PROGRESS MADE BY AID-RECEIVING FIELDS IN REGINA PRESBYTERY

The Aid-Receiving fields of the United Church in Regina Presbytery advanced as follows from 1925 to 1928:

1. The new field of Trenton was organized in 1926.
2. North Regina and Condie advanced from a student to an ordained field in 1927.

## PROGRESS BY AID-RECEIVING FIELDS 245

3. Regina Beach erected a church in 1927.
4. Regina Presbytery paid to the M. & M. Fund in 1927 \$26,682.00, and in 1928, \$35,891.71.
5. The Aid-Receiving fields paid to the M. & M. Fund of the above amounts in 1927 \$1,484.00, and in 1928 \$1,499.73.
6. The Home Mission grants paid to the aid-receiving fields in 1928 were \$8,807.01.

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### SHAUNAVON<sup>2</sup> PRESBYTERY

The Presbytery of Shaunavon had the following self-supporting fields in 1925 and the ministers in charge at June 30th, 1928:

1. Aneroid
2. Shaunavon

were:

Rev. M. Tyndal, B.D., Minister  
Rev. F. Coop, Minister

The Presbytery of Shaunavon had the following aid-receiving fields in 1925 and the missionaries in charge June 30th, 1928:

1. Admiral
2. Bracken
3. Cadillac
4. Claydon
5. Climax
6. Val Marie
7. Early
8. Eastend
9. Govenlock
10. Vidora
11. Wallard
12. Ponteix
13. Ravenscrag (Keeley Springs)
14. Instow
15. Murraydale

were.

Rev. D. McGregor, Minister  
Rev. E. H. Unstead, Minister  
Rev. Gordon Kaiser, Minister  
Mr. Eugene Barnard, Student  
Rev. Harry J. Stirling, B.A., Minister  
Mr. W. O. Davis, Catechist  
Mr. Luther McDonald, Student  
Rev. F. Yates, B.A., Minister  
Mr. W. E. Lockhart, Student  
Mr. Walter Staffin, Catechist  
Rev. E. Beeching, Minister  
Rev. L. R. Bouchad, Minister  
Mr. C. Fletcher, Lay supply  
Mr. J. A. Cattenach, Student  
Mr. W. A. Polley, Catechist.

Admiral, Cadillac, Val Marie, Early, Eastend, Govenlock, Vidora and Ponteix were formerly Presbyterian fields.

Bracken, Claydon, Climax and Wallard were formerly Methodist fields.

Ravenscrag and Instow were formerly, in part Presbyterian and part Methodist.

Murraydale was transferred from Swift Current Presbytery to Shaunavon and was in part Presbyterian and part Methodist.

*Admiral* is in the midst of a very mixed population and will need missionary help for a long time to come. The ordained missionary receives a grant of \$600 per year. The manse and church furnish fine accommodation for the minister and his congregation. There are two out-stations.

Reports of visits to: (1) Wallard; (2) Val Marie; (3) Bracken; (4) Climax; (5) Early. All aid-receiving fields.

The Shaunavon Presbytery at its May meeting in 1927, recommended the Home Mission Board to pay a number of *Special Home Mission Grants* to ministers in aid-receiving fields, who did not receive all their salaries, owing to partial failure of crops in 1926, and requested the Home Mission Superintendent to visit these fields and report to the Home Mission Board; so on June 21st, 1927, we travelled by train from Regina to Ponteix, a distance of 175 miles, and was met there by Rev. James Watts, the minister of Wallard, the first field which we visited. We made the drive of 20 miles to it by auto. This three station field is entirely rural, and the manse is close by the public school of the district. The grant in 1926 was \$350. We met the official Board, the same evening, and went into all the details of the deficit of \$150. Two of the three congregations were "hailed" the year before. They had paid \$200 to the M. & M. Fund for 1926. We had no hesitation in recommending that the Home Mission Board pay this \$150 as a *special*.

The next field we visited was Val Marie. Mr. Watts conveyed us by auto the next day, a distance of

30 miles, over a very rough trail, to it. Val Marie is the terminus of a section of the C.P.R. extension which is being built for homesteaders living near the international boundary line in Southern Saskatchewan. Val Marie is a four station field and was known in the early days as Coriander. Mr. Wm. A. Polley, a married catechist, was missionary during the previous winter. They were trying winter supply for the first time. They built a three-roomed manse in the fall of 1926, at a cost of \$900 for the manse and site, to which the Home Mission Board made a grant of \$200 and a loan of \$200 additional. They were in arrears about \$200 on Salary and had a lumber bill to pay on the manse. We recommended a *special* grant of \$100 for three reasons: (1) They had a small crop in 1926. (2) They were trying a yearly service for the first time. (3) The Home Mission grant was too small. It should have been \$10 a week in place of \$6.

Mr. Polley took us the next day to the third field, Bracken, which lies to the west of Val Marie on the same line of railway. The missionary was Rev. E. H. Unstead, a single ordained minister. This is a four station field—Bracken, Orkney, Monchy and Beechmore. The first two are railway towns. We met the official Board at Orkney, and had a long session with them. They were in arrears \$320 on the minister's salary. They undertook to pay \$120 of this and asked, that we recommend a special grant of \$200. Mr. Unstead was serving in a very large territory. The country is new and has a bright future. Our church ought to take care of the district. The railway was built through it in 1925. The field had paid \$158 to the M. & M. Fund for

1926. We recommended a *special* of \$200. The field built, in Bracken, a two-roomed manse at a cost of \$500 in 1926. The Home Mission grant on salary was \$500.

Mr. Unstead took us by car the next day to Climax, where we met Rev. D. E. Freake and his wife. We met the Official Board and heard their statement of the deficit we were to consider. This is a four point field on the same line of railway, and is almost due south of Shaunavon. They had a very small crop in 1926, which was threshed under very unfavourable conditions, due to snow and rain. There was not enough of winter feed for the stock. The field was in arrears \$655 on the minister's salary and they had an unpaid note at the bank for almost \$200 more. After a two hours' session with them they undertook to pay a little more than half of this amount. This left \$400 which we recommended the Home Mission Board to pay as a *special*. The grant on salary in 1926 was \$300. They had paid \$150 to the M. & M. Fund for 1926.

We made an early start the next morning for Climax and reached Shaunavon in time to catch the morning train east. We travelled as far as Scotsguard and visited the *Early Mission Field*, which lies to the north of the railway. This is a three station summer field entirely rural. We spent Sunday with the missionary, Mr. Max R. Maynard. The grant is \$5 per week, and the allocation to the M. & M. Fund is \$100 and to Presbytery and Conference Funds \$5 each. Mr. Maynard is succeeding well. We had fine congregations at all three places. The people undertook to pay the whole of his salary for the second quarter of the summer. We returned to Regina on Monday morning. The

journey by train was 400 miles and by auto 130 miles for the whole trip.

*Cadillac* field consists of congregations in three contiguous towns, Crichton, Cadillac and Gouverneur. There are churches at Cadillac and Gouverneur and also a manse at Cadillac. The grant is \$300 per year for an ordained missionary. With two more good crops this field should be self-supporting.

*Claydon* is a five station field, and is self-supporting for summer student supply. It is in a semi-arid area in the south-western part of Saskatchewan, but there has been abundance of rain during 1927 and 1928 and good crops. It is a beautiful country and if they should continue to get plenty of moisture, our mission there would soon advance to ordained supply.

*Eastend* has a fine church and manse. The town has a population of 400. There are two out-stations and the grant is \$500 for an ordained minister. The people should get together and make a self-supporting charge of it at an early date.

*Govenlock* is seventy-seven miles west of Shaunavon. It suffered greatly through lack of moisture for a number of years, and had to be satisfied in those days with occasional supply from the missionary of the near-by field of Vidora. Crop conditions were very much better in 1927 and 1928. They had students supply during these two summers and they gave him enthusiastic support, both in attendance at the Sunday services, and in their contributions.

*Vidora* is supplied by a married catechist, Mr. Walter Staffin. We spent ten days in the summer of 1925 with the two missionaries we had at work that year between



Ravenscrag and Govenlock, a distance of 41 miles. We spent two Sundays on these fields and did pastoral work on week days. We administered the Lord's Supper six times and baptized twenty-five children. The second Sunday, 44 took communion. Four of them united on profession of faith. We organized communion rolls at Nashlyn, Vidora and West Plains.

*Ponteix* has a large Roman Catholic French population, in the town and country surrounding it. It is a three station field. The two out-stations lie to the south in fertile districts, and where the farmers are prosperous. There is a church and manse at Ponteix. The grant of the ordained missionary is \$300 per annum. With another good crop this field should become self-supporting.

*Ravenscrag* has a fine church but no manse. There is also a church at Pottruff, one of the out-stations. The grant is \$10 a week. They should build a manse at Ravenscrag and advance to ordained supply.

*Instow* has been recently, greatly strengthened by the addition of the neighboring town of Scotsguard. It should have ordained supply at an early date.

*Murraydale* is located on a bench of the Cypress hills and gets more moisture in dry seasons than in the territory to the south. This field was transferred from Swift Current Presbytery to Shaunavon in 1926. The last time we visited the field we administered the Sacraments of Baptism and the Lord's Supper. Nine children were baptized and twenty-eight took communion. Five united on Profession of faith. The field is now supplied by Mr. W. A. Polley, a married catechist, who receives a grant.

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### PROGRESS MADE BY AID-RECEIVING FIELDS IN SHAUNAVON PRESBYTERY

The Aid-Receiving fields of the United Church in Shaunavon Presbytery advanced as follows from 1925 to 1928:

1. Val Marie advanced from a summer field to an all year round field in 1926.
2. Val Marie erected a manse in 1926.
3. Bracken erected a manse in 1927.
4. Cadillac erected a church in 1925.
5. Climax erected a church in 1928.
6. Frontier erected a church in 1928.
7. Shaunavon Presbytery paid to the M. & M. Fund in 1927 \$1,952.00, and in 1928, \$3,416.06.
8. The Home Mission grants paid to aid-receiving fields in 1928 were \$6,230.50.

## PROGRESS BY AID-RECEIVING FIELDS 253

### SWIFT CURRENT PRESBYTERY

The Presbytery of Swift Current had the following self-supporting fields at the inauguration of Union in 1925 and the ministers in charge June 30th, 1928:

were:

1. Cabri	Rev. J. Fitzpatrick, Minister
2. Gull Lake	Rev. W. P. Adam, Minister
3. Maple Creek	Rev. W. Rothwell, B.D., Minister
4. Morse	Rev. J. W. Flatt, B.A., Minister
5. Neville	Rev. J. Haslop, Minister
6. Swift Current, Knox	Rev. R. J. Russell, Minister
7. Swift Current, Metropolitan	Rev. J. H. Toole, M.A., Minister
8. Sceptre	Rev. C. S. Elsey, Minister
9. Tompkins	Rev. H. H. Kerley, Minister
10. Vanguard	Rev. S. W. Crouch, Minister

The Presbytery of Swift Current had the following aid receiving fields at the consummation of Union in 1925, and the ministers at work June 30th, 1928:

were:

1. Abbey	Rev. A. Wardle, Minister
2. Lancer & Portreeve	Mr. J. S. Packham, Student
3. Prelate & Leader	Rev. Donald Morrison, Minister
4. Success	Rev. Wm. Dewar, B.A., Minister
5. Webb	Rev. F. B. Parsons, Minister
6. Antelope	Mr. Harry Langdale, Lay supply
7. Braddock	Rev. W. N. Byers, Minister
8. Burton	Mr. H. R. Welland, Student
9. Beverley	Mr. Roy Flook, Lay supply
10. Castlecombe	Mr. F. G. Meek, Student
11. Golden Prairie	Merged with Haverhill
12. Hatton	(English) merged with Smithfield
13. Haverhill	Mr. E. B. Froates, Student
14. Hazlett	Mr. Carl C. Dean, Student
15. Herbert	Mr. J. A. Barnes, Lay supply
16. Lancer North	Mr. Allan Minor, Student
17. Lemsford	Mr. Cyril Martin, Student
18. Vincent Lake	Rev. A. R. Kinsler, Minister
19. Pennant	Supplied by the Evangelical minister

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20. Piapot	Rev. J. T. Gawthrop, Minister
21. Richmond	Mr. E. M. Howse, Student
22. Smithfield	Vacant
23. Stone	Mr. R. N. Dryden, Student.
24. Waldeck	Rev. Wm. Morrison, Minister
25. Wymark	Mr. F. Barker, Student
26. Wapashoe	Merged with Piapot.
27. Battrum	Mr. J. F. Swayze, Student
28. Hatton etc. (German)	(Added 1927)
29. Leader & Westerham (German)	(Added 1927)
30. Stewart Valley	Vacant

Of the above fields the following were formerly Presbyterian:—

1. Abbey, 2. Success, 3. Webb, 4. Antelope, 5. Braddock, 6. Golden Prairie, 7. Hatton (English), 8. Lemsford, 9. Vincent Lake, 10. Pennant, 11. Richmond, 12. Smithfield, 13. Stone, 14. Wapashoe, 15. Battrum.

And the following were formerly Methodist:—

1. Lancer and Portreeve, 2. Prelate and Leader, 3. Burton, 4. Beverley, 5. Castlecombe, 6. Haverhill, 7. Hazlett, 8. Herbert, 9. Lancer North, 10. Piapot, 11. Waldeck, 12. Wymark.

Independent local Union, Stewart Valley.

German—1. Hatton, etc., 2. Leader and Westerham (formerly Congregational).

The following have ordained missionaries:—

1. Abbey, 2. Prelate, 3. Vincent Lake, 4. Webb, 5. Braddock, 6. Waldeck, 7. Leader (German), 8. Hatton, etc., (German), 9. Success, 10. Piapot.

Lay supply:—1. Antelope, 2. Beverley, 3. Herbert.

Students:—1. Lancer, 2. Burton, 3. Castlecombe, 4. Haverhill, 5. Hazlett, 6. Lancer North, 7. Battrum, 8. Lemsford, 9. Richmond, 10. Smithfield, 11. Stone, 12. Wymark, 13. Stewart Valley.

Pennant is supplied by the Evangelicals.

We shall discuss first, Leader field (English) and Leader field (German). The *German* minister of the United Church supplies the *German* congregation of Leader, where they have a fine church, and Westerham the first town to the west on the Empress line of railway. The *English* minister supplies the *English* congregation of Leader (they worship in the school house), and the neighboring congregation to the east on the same line of railway—Prelate, where there is a church and a manse. These four congregations should have one minister of the United Church, and so save two grants. They would make a fine strong self-supporting charge. The German congregation objects even to the English congregation worshipping in their church. We spent a Sunday there, December 4th, 1927, and had the good fortune to meet Rev. Mr. Seibur who, by appointment of the Home Mission Board, was visiting the German field the same Sunday. We had a joint meeting of the two congregations in Leader on Sunday evening, at which Rev. Mr. Seibur, Rev. Donald Morrison, our minister of the English field, and myself were present. We all took part in the meeting. We expressed the opinion that the two fields should have one minister, and a German, who could also speak English well, and who would be acceptable to the English congregations. The German congregation did not view the proposal favorably, and so two ministers of the United Church are supplying these four congregations, the one, the English congregations of Leader and Prelate and the other, the German congregations of

Leader and Westerham. We think a little patience will bring about this very desirable change.

2. *Abbey* is a three station field with an ordained minister and receiving a grant of \$375 per year. There is a manse and a fine church at Abbey. With another crop as good as the crops of 1927 and 1928, this field should be self-supporting.

3. *Vincent Lake* had the good fortune to get Mr. A. R. Kinsler, a student in 1926, with only one year more of his college course to take. They invited him to return in 1927. He came. They invited him to return in 1928 and he again came. It is a frontier field 20 miles north of Tompkins, and has prospered greatly under his ministry. If the C.P.R. would extend their Fox Valley line into this territory, and Mr. Kinsler could be persuaded to remain, Vincent Lake with fair crops would ere long be another self-supporting field in Swift Current Presbytery.

4. *Webb* is a three station field with a fine church and manse at Webb. They are supplied by an ordained minister and the grant is \$225 per annum. The field paid \$280 to the M. & M. Fund in 1927. It should advance to the status of self-support at once.

5. *Braddock* is a four station field, and has recently advanced to ordained mission status. They erected a fine \$3,000 frontier manse in 1926, and after a few years of help, they should become self-supporting. The field is in a fertile district.

6. *Waldeck* is a three station field with ordained supply and received a grant of \$525 for 1928. This field



paid \$225 to M. & M. Fund in 1927. With a little additional help, they should shortly become self-supporting.

7. *Success* was strengthened in 1928 by re-organization of the territory. Cantaur was transferred to it from the Beverley field and a gifted married catechist was appointed to the field at midsummer, 1928. The slow progress that this field has made was due in part to a number of partial crop failures. It is still aid-receiving. They paid in 1927, \$109 to the M. & M. Fund.

8. *Piapot* with good crops in 1927 and 1928 made fine progress. They paid \$300 to the Missionary and Maintenance Fund in 1927. With a few more good crops, they will make further advancement.

9. *Antelope* is a three station field with lay supply, and received a grant of \$350 in 1928. They purchased a frontier manse in 1925. Further help will be needed before they can attain to self-support for ordained supply.

10. *Beverley* is a three station field with lay supply. The grant was \$400 in 1928. This field has a church at Beverley but no manse. They should erect a frontier manse as soon as possible. This field will require considerable additional help before they attain to self-support for an ordained minister.

11. *Herbert* is a three station field with lay supply. The grant was \$350 in 1928. This field has a church and manse at Herbert. The town is very largely Menonite, and so our cause will have a long hard struggle to make progress.

12. There are a number of very promising summer fields in this Presbytery. The following is a report of

our visit to one of them on June 10, 1928. "Lancer, Portreeve and Roe is a three station student field on the Empress line of railway. The missionary was Mr. J. S. Packham who is spending his third summer on this field, and which is self-supporting as a student field. There is a church and a small manse at Lancer and a new church was erected in 1928 at Portreeve. The services at Roe are held in a large two roomed school, where there were about 125 present and 70 of them children. They are a fine group of interested people. We preached at Lancer in the afternoon and in the evening at Portreeve. The Portreeve people erected a new church 28x40 last spring and we were invited up, to preach at the opening of the building and to dedicate it. It was crowded to the doors. There were about 200 present. People came from far and near. The building was not finished. It was completed outside, excepting the painting and the building of the chimney. It was seated with benches. They had expended \$2,000, the cash, they managed to collect for it. They expected to complete it before winter from the proceeds of the harvest of 1928.

13. On the last day of July 1927, we visited Hazlett field in the Presbytery of Swift Current. The following is a report of our visit:—

"Hazlett, Green Dell, Unionville and Standing Rock is self-supporting for a student. The missionary is Mr. E. C. McCoy. The field will try to pay its allocation of \$50 to the M. and E. Fund. It is situated about midway between Gull Lake and Cabri and about 20 miles from each. We preached at the four points. The congregations were almost wholly Anglo-Saxon people from



## PROGRESS BY AID-RECEIVING FIELDS 259

Ontario. The prospect for a good crop was excellent. They were looking forward with pleasure to the coming of Rev. W.P. Adam, the Home Mission convener to administer the Sacraments.

Here is the financial statement.

20x15	\$300 Salary	Green Dell	\$150
20x7	140 Board	Unionville	150
	50 M. & E. Fund	Hazlett	150
	10 Conference and Presby- tery Funds	Standing Rock	50
	<hr/> \$500		<hr/> \$500

The C.P.R. is extending a branch from Pennant in the direction of this field. When it reaches them they should build a frontier manse and advance to the status of an ordained mission field and have continuous supply.

14. *Stewart Valley* is 22 miles north of the city of Swift Current. A branch from Aikins was built to it in 1928. This district has had very irregular supply for the past 15 years. It is a fine district and well improved. They should get continuous services started at the terminus at once.

15. *Burton* is another self-supporting student summer field. It is located some eight miles east of Vanguard in a prosperous district and succeeded in getting the student of 1927 to return for 1928.

16. *Wymark* is a three station student summer field south of Swift Current. It also is self-supporting.

17. *Stone* is still another student summer field which is self-supporting. It is in a fertile district 20 miles south of Tompkins. They should erect a frontier

manse, and advance to the status of an ordained mission field, and not wait for the arrival of a railway line.

18. *Lemsford, Castlecombe, Haverhill, Lancer North, Battrum and Richmound* are all summer student fields getting grants to assist in the paying of the salaries of the missionaries. If sufficient rain should fall in the growing season, each summer, they would soon be self-supporting as summer fields for students.

#### PROGRESS MADE BY AID-RECEIVING FIELDS IN SWIFT CURRENT PRESBYTERY

The Aid-Receiving fields of the United Church in Swift Current Presbytery advanced as follows from 1925 to 1928:

1. Braddock advanced from student to ordained supply in 1926.
2. North London advanced from student to ordained supply in 1927.
3. The German Congregational fields of Hatton and Leader joined the United Church in 1927.
4. Braddock erected a \$3000.00 frontier manse in 1926.
5. Portreeve erected a new church in 1928.
6. Swift Current Presbytery paid to the M. & M. Fund in 1927 \$8,394.00 and in 1928 \$8,313.23.
7. The Home Mission Grants paid to aid-receiving fields in 1928 were \$7,080.80.

### WEYBURN PRESBYTERY

The Presbytery of Weyburn had the following self-supporting fields in 1925 and the ministers in charge June 30th, 1928:—

were:

1. Ceylon	Rev. W. H. Walker, Minister
2. Colgate	Rev. Thos. Bray, Minister
3. Lang	Rev. A. Peebles, B.A., Minister
4. Lewvan	Rev. J. T. White, B.A., Minister
5. McTaggart	Rev. H. F. Leach, M.A., Minister
6. Milestone	Rev. R. Charlton, Minister
7. Ogema	Rev. C. W. Down, Minister
8. Radville	Mr. D. Edgar, Minister
9. Talmage	Rev. E. C. Cuming, Minister
10. Weyburn	Rev. Geo. H. Bennee, Minister
11. Yellow Grass	Rev. J. C. Hartley, Minister

The Presbytery of Weyburn had the following aid-receiving fields in 1925 and missionaries in charge at June 30, 1928:—

were:

1. Bengough	Rev. D. E. Freak, Minister
2. Buffalo Gap	Mr. L. H. Youell, Student
3. Dummer	Rev. W. J. Seeds, Minister
4. Gladmar	Mr. P. C. Brown, Student
5. Horizon	Mr. F. C. Bayes, Lay supply
6. Khedive	Mr. E. A. Smith, Student
7. Pangman	Rev. J. G. Morrison, Minister
8. Ritchie	Mr. S. M. Rohre, Student
9. St. Andrews	Mr. R. Simpkins, Student
10. Tribune	Rev. A. E. Duffield, Minister
11. Ratcliffe	Mr. R. B. Tupper, Student

Bengough, Buffalo Gap, Dummer, Gladmar and Khedive formerly belonged to the Presbyterian Church.

Horizon, Pangman and Ritchie belonged to the Methodist Church.

Tribune consists of two station, Tribune and Bromhead. Tribune was formerly Methodist and Bromhead

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Presbyterian. St. Andrews was formerly in part Presbyterian and in part Methodist.

11. Ratcliffe is a new field.

1. *Bengough* was aid-receiving in 1925. It advanced the next year to self-support.

2. *Buffalo Gap* until recently was a long distance from a railway. The C.P.R. reached Buffalo Gap last year with its Fife Lake line. They should erect a frontier manse at the new town and secure ordained supply. It has been a summer field for students since 1918. The Home Mission Grant in 1928 was \$10 per week.

3. *Dummer* is a three station field, Dummer, Truax and Wagner. The congregations of the first two meet in towns and Wagner, a strong rural congregation, worships in a school house in the country. There are no churches on this field. There is a manse at Dummer. Dummer and Truax should get busy and erect churches. They receive a grant of \$600 per year for ordained supply. They should, at an early date, reduce this.

4. *Gladmar* field has until recently been a long distance from a railway. It has been a summer field requiring a very large grant. The population is very mixed. With the advent of the railway they should do better.

5. *Horizon* has a large non-Anglo-Saxon population. The grant is \$400 per year for lay supply. They should erect a frontier manse and advance to the status of an ordained mission field.

6. *Khedive* has a church and is self-supporting for a student for the summer. This field should be merged with Pangman.

7. *Pangman* has a manse and ordained supply with a grant of \$325 per year. If these two fields Khedive and Pangman, were merged they could advance to self-support.

## PROGRESS BY AID-RECEIVING FIELDS 263

8. *Ritchie* is a summer field for a student and receives a Home Mission Grant of \$5.00 per week. If crops are good in the future, they should become self-supporting for the summer for a student.

9. *St. Andrews* is a three station field. There is a church at St. Andrews which is located eight miles south of the city of Weyburn. It has student supply and the Home Mission Grant is \$5.00 per week. They should build a manse at St. Andrews and advance to ordained supply.

10. *Tribune* is on the C.P.R. extension from Estevan. They have a manse and the Home Mission Grant is \$575.00 per year for an ordained minister. There is a very large non-Anglo-Saxon population at Bromhead, the adjoining congregation in the neighboring town. Crop conditions, during recent years have been poor.

11. *Ratcliffe* is a new field. It is located on the Bromhead C.P.R. extension, which will finally link up with the Fife Lake line. The Home Mission Grant is \$10.00 per week for lay supply.

### PROGRESS MADE BY AID-RECEIVING FIELDS IN WEYBURN PRESBYTERY

The Aid-Receiving Fields of the United Church in Weyburn Presbytery advanced as follows from 1925 to 1928:

1. Bengough became self-supporting in 1926.
2. The new field of Ratcliffe was organized in 1927 with student supply.
3. St. Andrew's field was again opened with student supply in 1927.

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4. Weyburn Presbytery paid to the M. & M. Fund in 1927 \$8,394.00 and in 1928 \$9,402.49.
5. The Home Mission grants paid to aid-receiving fields in 1928 were \$3,259.00.

### SUMMED UP

The progress of the aid-receiving fields of the ten Presbyteries in Southern Saskatchewan of the United Church from 1925 to 1928:

*was*

Nine fields advanced to self support.

Nine new fields were organized.

The number of churches were increased by eleven.

The number of manses were increased by ten.

Nine fields supplied by catechists or students advanced to ordained supply with grants.

The Home Mission Grants, paid to the Aid-Receiving fields in 1928 were \$52,187.29.

The total contributions to the M. & M. Fund paid by all fields in the ten Presbyteries both self-supporting and aid-receiving in 1927 were \$107,304 and in 1928 \$131,633.16.

The new churches and manses erected in self-supporting fields from 1925 to 1928 are not included in the above list.

Churches were built in the following self-supporting fields from 1925 to 1928 1. Kisbey, 2. Balcarres, 3. Assiniboia, 4. La Fleche, 5. Limerick, 6. Aneroid 7. Bateman 8. Imperial, 9. Morse, 10. Willmar, 11. Siltou and manses in 1. La Fleche, 2. Briercrest, 3. Meyronne.

## CHAPTER VI

### A NUMBER OF TYPICAL VISITS

We shall now add a few additional reports of visits we made to fields from 1925 to 1928. They are samples of many others.

#### *Abernethy Presbytery.*

Bulyea church opening                      March 7th, 1928.

This field has three stations, Earl Grey, Bulyea and Gibbs, and was then in the care of Rev. H. T. Malcolm, B.A., a single ordained minister. Bulyea erected a church in 1927, but did not get it completed in time for a fall opening. They however had the good fortune to have good winter weather for both Sunday and Monday. The building cost \$6,500. The congregation had already paid \$3,500 of this amount and expected subscriptions of \$1,500 more during the spring, and they had arranged to borrow locally the balance. The church was opened on March 4th when Rev. Thos. Currant, Sixth Avenue Regina, preached and the Superintendent of Missions officiated at the dedication ceremonies and also ordained two elders at this service. The services throughout were excellent and on Monday evening the gathering was most enjoyable.

Mr. Currant delivered his interesting lecture "The Canadianization of an Englishman".

## 266 MISSIONS IN SOUTH. SASKATCHEWAN

### *Lemsford, Presbytery of Swift Current.*

We visited this two station aid-receiving field on the last Sunday in July, 1926. Mr. R. E. Baker, a theological student from McCormick Seminary, Chicago, was in charge. His wife, a highly trained social worker, accompanied him. The grant that summer was \$4 per week and the allocation to the M. & M. Fund \$100. They lived in the three roomed manse at Lemsford. The people provided him with a second hand Ford. He did his work with earnestness and success. We administered the Sacraments the Sunday we were with him. Six children were baptized and 31 took communion.

Both Mr. and Mrs. Baker were very much appreciated by the people. They applied for his return two springs in succession. Sickness prevented him from coming in 1928. The following is the financial statement:

20x15	\$300 Salary	Lemsford	\$400
20x7	140 Board	Kathleen	200
	43 Gasoline	H. M. G.	80
	97 Cost of Car		
	100 M. & E. Fund		
	<hr/>		<hr/>
	\$680		\$680

### *Mankota (Summercove) Presbytery of Assiniboia.*

We visited Mankota field on Sunday August 29th, 1926. The Home Mission Grant was \$6 per week and the M. & E. Fund allocation \$100.

The missionary was Mr. J. R. Lind student. We administered the Sacraments of baptism and the Lord's Supper. Thirty eight partook of communion during the day and there were eleven baptisms. Four united on profession of faith and six by certificate. This field



had been drawing a \$6 per week grant for years, but they decided that they would meet the full salary for the summer as the student had done his work so efficiently. They also decided to pay \$100 to the M. & M. Fund. He did a great summer's work. 'He taught Sunday School five days in the week in near by schools for the last half hours of the school days. The railway reached this field in 1928. Mankota is the end of the track and it is likely that the line will *not* be extended for a few years as the country from there to Val Marie is somewhat broken.

We visited Crestwynd and Bevitt fields in the Presbytery of Moose Jaw on the last Sunday of September 1926. These two fields were served fortnightly, that summer, by Mr. L. H. Coulter a very active and efficient catechist. They paid the whole of his salary \$1,200 and \$100 additional for his car expenses. We administered the Lord's Supper at 11 a.m. at Piety Hill to eleven communicants, three of them joined on profession of faith, at 3 p.m. at Bevitt to 12, and in the evening at Wyncrest 12 took communion, of these two united on certificate and one on profession of faith. We baptized six children. We also ordained Mr. Jas. H. Ramage elder at the afternoon service. We had a great day on this field and the missionary took us into Moose Jaw 30 miles Monday morning to get the 7 o'clock train to Regina.

*Horizon* is a three station field in the Presbytery of Weyburn, Mountjoy, Thorndyke and West Lawn. Horizon is largely non-Anglo-Saxon so that no services

are held in the town. The congregations meet in school houses situated north of the railway line. The grant is \$500.

We visited this field on Sunday July 24th, 1927. They had been without a missionary since June, and they were anxious to get lay supply, who would remain with them for the winter. We visited the field to assure them that in another month, Mr. J. L. Baines, one of the lay supply that Dr. Manning secured from the Wesleyan Methodist Church, while in England, would arrive to take charge of the work. The Official Board are to meet before his arrival to fix the hours of service and the places of meeting and secure an outfit for the missionary. We also secured a home for him to reside in. We had fine congregations at all three places.

### *Forget.*

We visited Forget mission field on Sunday March 13th, 1927. It is a three station mission field, Forget, Ossa and Coteau. The drive for the round trip on Sundays was 32 miles. The day was fine and the attendance good. The official board had divided the financial responsibility equally among the three congregations. We are of opinion that Coteau is much the strongest station. Ossa had a very bad hail storm last summer, and most of the farmers were without insurance; so they were having a difficult time financing. They will have great difficulty to pay their *third* for both salary and M & M.. Fund. Mr. G. E. Barnett the missionary, is efficient and will do his best. He had recently come from England. His wife was a public school teacher there, previous to their marriage. The debt on the church

in Forget is \$400 and \$1,000 on the manse. Forget is largely Roman Catholic, so the town congregation is also having difficulty meeting their obligations. We are of opinion that Coteau should pay half, and each of the other places one quarter of both salary and the M. & M. Fund.

*Bienfait in the Presbytery of Estevan.*

We spent the first Sunday of February 1928 in Bienfait with the missionary, Rev. John Fletcher, B.A. This is a coal mining area with four stations, Bienfait, Taylorton, Shand and Crescent Mine. The miners are largely non-Anglo-Saxon, so it is difficult to finance the work. The grant is \$400 per year. We preached at Shand, Crescent Mine and Bienfait. He preaches twice a month at Taylorton. We have a church there and a church and manse at Bienfait. Bienfait promises \$800 on salary and Shand and Taylorton \$150 each and Crescent Mine \$100. Three of the places are in arrears on the minister's salary so that Mr. Fletcher, with the grant of \$400, is getting less than the minimum salary of \$1,600 for a single ordained man. He is doing very faithful work. We recommend that he be left there and that the grant of \$400 should be continued. Bienfait has not paid anything on their church debt for years. With the interest, it now amounts to \$1,890. The congregation wished the Home Mission Board to cancel this debt. We recommended that the Home Mission Board cancel the interest and give them ten years to pay the principal. The Home Mission Board agreed to this and the Bienfait congregation was satisfied.

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### *Constance (Little Woody) Presbytery of Assiniboia.*

We visited Constance on June 17th, 1928. It was one of the last visits we made before retiring from our work. Their new church was opened on June 10th. We were unable to attend through a previous engagement.

It is a very handsome building on the Fife Lake line of railway. It was erected in 1927 at a cost of \$5,000. The Home Mission Board loaned them \$2,000 and gave them a grant of \$1,000. The people subscribed \$2,000 additional. The field also erected a new frontier manse the same summer. They have a very valuable property on this new line of railway in the south country. The Lord's Supper had not been administered for about two years, and the field was anxious that the Superintendent should visit them the Sunday after the church opening and administer the sacraments. We preached in the morning at Little Woody nine miles to the north of the town of Constance, and attended Sunday School and evening service at Constance and administered the Lord's Supper at both places. We organized a communion roll at Constance with 22 members, seven if them united on profession of faith. We baptized 3 children. This is a very promising field. The grant is \$600. It should be self-supporting in ten years and the \$5,000 debt paid off. To make this trip we travelled 200 miles by train and 100 miles by auto, and about half the distance by auto was in a rain storm.

## THE SUNDAY CONGREGATION ON THE FRONTIER.

The student missionary on the frontier usually preaches three times on Sundays—at 11 o'clock a.m. at 3 p.m. and at 7 p.m. The meeting places, as a rule, are school houses. Some interested worshipper living close by, puts a fire on, if it is still cold, so that when the congregation and missionary arrive the place is comfortable. In the early days, the bachelors came to church on horseback, and the families often in wagons. Autos are now quite plentiful, thirty miles away from a railroad, and it is not an uncommon sight to see three, five and ten autos grouped around the school during the service hour. The school seats are uncomfortable for big people, but there are generally enough of forms around the walls to accommodate *them*, and at the hour to begin, the school teacher or some other woman in the community plays the organ and there are generally a few people who are able to sing well and the hymns are very much enjoyed if the missionary is wise in his selections. If he keeps busy on his pastoral work, he gets together congregations ranging from fifteen to fifty people on Sundays and if he knows the scriptures well, and is acquainted with the Lord Jesus Christ, the people listen with attention to his sermons and come back again to hear him. *They have been cheered and helped.* They have also met their neighbors and friendships are formed that make for unity and good citizenship.

## THE WORK OF THE SUPERINTENDENT

The Superintendent of Missions travelled 400,000 miles during the 16 years and 8 months he was caring for the aid-receiving fields in Southern Saskatchewan. He was kept busy organizing finances, soliciting subscriptions for churches, manse and budget, inducing the mission fields to reduce their grants where this was possible, forming communion rolls, administering the Sacraments, moderating in calls, preaching at anniversary services and church openings, cheering Sabbath School teachers and Women's organizations, emphasizing the importance of studying the Scriptures and of the parents and Sunday School teachers getting the children to memorize selected portions of God's Word.

We were greatly cheered and encouraged by earnest Christian men and women helping so splendidly, in all parts of this great territory. Our church has a great future, if, more and more, we believe in and follow Christ as Saviour and Lord.

## VARIETY OF THE SUPERINTENDENT'S WORK

We did not find travelling twenty and twenty five thousand miles a year monotonous. We were continuously meeting different groups of people and different missionaries, very many of whom found their work exceedingly interesting, and then spring and fall, we visited the Presbyteries to plan with the ministers and elders the mission work for the next six months. Then came the half yearly trips to Toronto to the meetings of the Home Mission Board each spring, and the meetings of the executive each fall. We sometimes travelled with other members from Saskatchewan, Judge Farrel, Dr. MacKinnon, Mr. A. Young and Mr. R. J. McDonald and either going or coming back we sometimes travelled with Dr. J. T. Ferguson, Dr. M. White, Mr. Wm. Shearer, Dr. Geo. A. Wilson, Dr. O. Darwin, Dr. S. S. Osterhout, and Dr. S. C. Murray, and then there was the joy of meeting the men from the east, and the other men from the west, and by the time we were ready to come home, we had a clearer view of the importance of the work, we were privileged to have a share in, and returned with renewed enthusiasm to our task for another six months.

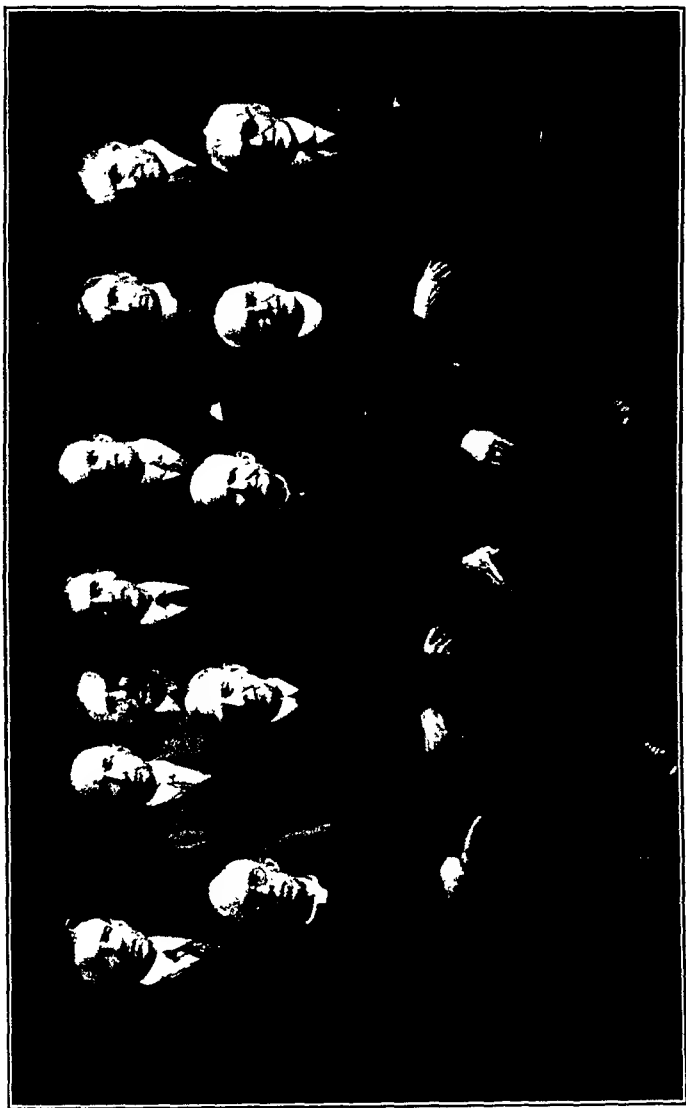
In conclusion, my wife's sympathetic interest in the progress of the work helped to make it a delight. We also wish to express our appreciation of the kindly suggestions offered by Rev. R. J. McDonald, M.A., B.D., and my daughter, Mr. C. W. Rife, M.A., after reading the first draft of the manuscript for this book.

## THANKS TO HOME MISSION CONVENERS

When we visited a mission field, we made a triplicate report, one to Rev. Dr. J. H. Edmison, the General Secretary of Home Missions, and one to the Home Mission Convener of the Presbytery in which the field was located. The third we kept on file. At the time we retired from our work at midsummer 1928, the Home Mission Conveners of Presbyteries were Rev. H. McCulloch for Abernethy, Rev. R. J. McDonald for Qu'Appelle, Rev. L. E. Berry—Arcola, Rev. R. C. Pollock—Estevan, Rev. A. Peebles—Weyburn, Rev. S. P. Rondeau—Assiniboia, Rev. F. Yates—Shaunavon, Rev. S. A. Kennedy—Regina, Rev. D. M. Buchanan and Rev. J. S. Davidson—Moose Jaw, and Rev. J. H. Toole and Rev. W. P. Adam—Swift Current. These men have rendered our Home Mission Work very valuable services and Rev. R. J. McDonald, convener of the Home Mission Committee of Synod and Conference, from 1921, from his intimate and accurate knowledge of details was invaluable in the meetings of the Home Mission Board Toronto.

To all these and to other men who in past years as conveners did similar work, we express our cordial and sincere thanks, as well as to the Presbyteries for their earnest efforts in making the Home Mission Work such a splendid success.





HOME MISSION CONVENERS OF SOUTHERN SASKATCHEWAN WITH THE SUPERINTENDENT IN 1928.  
 TOP ROW, LEFT TO RIGHT. 1. REV. S. A. KENNEDY, B.A., 2. REV. A. PEBBLES, B.A., 3. REV. H. MCCULLOCH, B.D., 4. REV. J. S.  
 TOWN, 5. F. DEBOY, 6. REV. W. P. ADAMS, 7. REV. I. H. TOWN, M.A.



The following appeared in the *Regina Leader* of June 5th, 1924.

## **Rev. Dr. Strang is Honored by United Church**

### **Presentation Made to Veteran in Home Mission Work in Southern Saskatchewan.**

"Close to a thousand people attended Metropolitan church last evening to hear Rev. Dr. Peter Strang speak of "Seventeen Years in the Mission Fields of South Saskatchewan".

Rev. R. J. McDonald, of Indian Head, read the address, which was presented to Dr. Strang, signed by the president and secretary of the Saskatchewan Conference of the United Church.

The gold watch, suitably engraved was presented by Rev. W. P. McHaffe, of Brora, another of the band of pioneers of the Christian church through the province. Rev. Mr. McHaffe will retire at the end of the month, as will Rev. Dr. Strang.

### **"Presentation Made"**

The following address was read to Dr. Strang, in making the presentation:

"Dear Dr. Strang,—Now that you are about to relinquish your position as superintendent of Home Missions in Southern Saskatchewan after nearly 17 years of most faithful and efficient service, your brethren in the Conference have felt that they could not let the occasion pass

without endeavoring to express in some way their regard for yourself and their appreciation of your work.

You began your duties as superintendent, when much of your territory was still in a pioneer state, or not far removed from such. For the progress of our church in Southern Saskatchewan, during these crowded years, a large measure of credit is due to you. In the task of organizing and caring for the mission fields you have been indefatigable in your exertions, "in journeyings often", never sparing yourself but every willing to "endure hardness as a good soldier of Jesus Christ." The people of the mission fields have always found you keenly interested in their welfare; in their homes you were a welcome guest, and the children there have a special regard for you, many of whom are indebted to your encouragement for precious passages of scripture truth with which their young memories have been richly stored. To the students you have been a sympathetic friend and wise counsellor, and many a young man, by your kindness to him on his first mission field, has been confirmed, in spite of many perplexities, in his choice of the ministry as his life calling. With the local boards you have been tactful and fair, yet always patiently leading them on to their full duty. We know it has been a great joy to you to see the wonderful expansion of church work in your territory, with so many charges, once missions moving up to a self-supporting status. Your systematized methods have made it possible to keep the work well in order, and the Home Mission Board and the church well informed.

Your brethren have found you a faithful Presbyter and a valuable member of Synod and Conference. Here

as everywhere, while possessed of strong convictions, you have been fair to opposing views, controlled in utterance and gracious in manner. Many of us have had the privilege of a close personal friendship with you, the memory of which will always remain a delight.

We are not unmindful of your part in the great church union movement, how, realizing especially the needs of the frontier, you guided many communities into efficient local unions, and thus rendered a marked service in preparing for the nation-wide Union consummated three years ago.

With all your care for organization and finance you have never lost sight of the real purpose of our mission work—the proclaiming to human souls of the saving gospel of our Lord Jesus Christ. While your work has thus been for the blessing of more individuals than you can ever know, it has been also of immense community and national value, for in this formative period you have assisted in a splendid way in insuring that foundations shall be well and truly laid in that righteousness which the loyal recognition of God alone can inspire.

Will you please accept from the members of conference this watch as a token of our esteem and appreciation. It is our hope—a hope in which the people of Southern Saskatchewan mission fields join—that it may continue to mark for you the passing hours, during many years to come, in which you may enjoy a life of less labor and strain, and that we may continue to have in our church affairs, the benefit of your kindly counsel and ripe experience”.

Signed on behalf of the Conference, J. A. MacKeigan, president:—A. W. Ingram, secretary.— Regina, Saskatchewan, June 4, 1928.

